THE ARRAIGNMENT

of Lewd, Idle, Froward, and vnconstant Women:

OR,

The vanitie of them; chuse you whether.

WITH,

A Commendation of the Wise, Vertuous, and Honest Woman.

Pleasant for Maried men, profitable for Young men, & hurtfull to none

LONDON,

Printed by *A. M.* for *Thomas Archer*, and are to be sold at his Shop in Popes-head Pallace, neere the Royall Exchange. 1621.

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NEITHER TO THE Best, nor yet to the Worst; but to the common sort of Women.

MVsing with my selfe, being idle, and having little ease to passe the time withal; & I being in a great choller against some women, I meane more then one: And so in the ruffe of my fury, taking my Penne in hand to beguile the time withall, indeed I might haue imployed my selfe to better vse, then in such an idle businesse, and it were bitter to pocket vp a pelting iniury, then to entangle my selfe with such Vermine: for this I know, that because women are Women, therefore many will doe that in an houre, which they many times will repent all their whole life time after; yet for an iniurie which I haue receiued of them, the more I consider of it, the lesse I esteeme of the same. Yet perhaps some may say vnto me, that I haue sought for Honey and caught the Bee by the tayle, or that I haue beene bit or stung with some of these Waspes, otherwise I could neuer haue beene expert in bewraying their qualities; for the mother would neuer haue sought her Daughter in the Ouen but that she was there her selfe. Indeed, I might confesse, I haue beene a Traueller these thirty and odde yeares, and many trauellers like

in disdaine of women, thereasonis, for that their affections are so poisoned with the hayinous evils of unconstant Women, which they happen to bee acquainted with in their Travels: for is doth so cloy their stamackes, that they censure hardly of women ever afterwards: wronged Men will not bee tongue-tyed: therefore if you doe ill, you must not thinke to heare well, for although the world be bad, yet it is not come to that passe that men should beare with all the bad conditions that are in some Women.

I know I shall be bitten by many, because I touch many: but before I goe any further, let me whisper one word in your eares, and that is this; whatsoever you thinke privatly, I wish you to conceale it with silence, least in starting up to find fault, you prove your selves guilty of these monstrous accusations, which are heere following against some Women, and those which spurne, if they feele themselves touched, prove themselves sturdy fooles in bewraying their galled backes to the world: for this Booke toucheth no sort of Women, but such as when they heare it, will goe about to reprove it. For although in some part of this Booke, I trip at your heeles, yet will I stay you by the hand, so that you shall not fall further then you are willing; although I deale with you after the manner of a shrew, which cannot otherwise ease her curst hart but by her unhappy tongue: If I be too earnest, beare with me a little, for my meaning is not to speake much of those that are good, and I shall speake too little of those that are naught; but yet I will not altogether condemne the bad; but hoping to better the good by the naughty examples of the bad: for there is no Woman so good, but hath one idle part or other in her, which may be amended; for the cleerest Riuer that is, hath some durt in the bottome: Iewels are all precious but yet they are not all of one price, nor all of one vertue: Gold is

not

not all of one picture, no more are Women all of one disposition: Women are all necessary evils, and yet not all given to wickednesse, and yet many so bad, that in my conceit, if I should speake the worst that I know by some Women, I should make their eares glow that heare me: and my tongue would blister to report it: but it is a great discredit for a man to bee accounted for a Scold: for scolding is the manner of Shrewes: therefore I had rather answer them with silence which finde faults, then strive to winne the Cucking stoole from them. Now me thinkes I heare some curious Dames give their rash judgements, and say, that I having no wit, descant upon women which have more wit then Men. To answer you againe, If I belye you, judge me unkind; but if I speake the truth, I shall bee the better beleeved another time: and if I had wrote never so well, it is impossible to please all, and if never so ill, yet I shall please some. Let it bee well or ill, I looke for no praise for my labour; I am weaned from my Mothers teate, and therefore never more to bee fed with her Pap: wherefore say what you will, for I will follow my owne veyne in unfolding every pleat, and shewing every wrinckle of a Womans disposition, and yet I will not wade so farre over the shoes, but that I may returne dry, nor so farre in, but that I may easily escape out: and yet for all that, I must confesse my selfe to bein fault, and that I have offended you beyond satisfaction, for it is hard to give a sufficient recompence for a slander; and yet hereafter, if by meanes I cannot obtaine your favour to bee one of your Pulpit-men, yet you cannot deny me but to bee one of your Parish: and therefore if you please but to place me in the Body of the Church hereafter, you shall finde my devotion so great towards you, as hee that kneeleth at the Chancell doore; for I wrote this Booke with my hand but not with my heart.

Indeed, when I first began to write this Booke, my wits were gone a woll-gathering; insomuch, that in a manner I forgot my selfe, and so in the ruffe of my fury. I vowed for ever to bee an open enemy vnto Women: but when my fury was a little past, I began to consider the blasphemy of this infamous Booke against your Sexe; I then tooke my Penne, and cut him in twenty pieces, and had it not been for hurting my selfe, I would haue cut mine owne fingers which held the Penne. And further more, for a penance I doe craue, that my selfe may be a Iudge against my selfe: but yet assure your selues, of all euils I will chuse the least; wherefore I chuse rather to beare a Fagget, then burne by the Fagget. You may perceiue the winde is turned into another doore, and that I begin to be Sea sicke, and yet not past halfe a mile on the salt Water. and that my mouth hath vttered that in my fury which my heart neuer thought, and therefore I confesse, that my tongue hath gone beyond my wits: for I doe surmise, that the sawce which I haue made, is too sharpe for your dyet, and the flowers which I haue gathered, are too strong for your noses: but if I had brought little Dogs from Iceland, or fine Glasses from Venice, then I am sure that you would either haue wished me to haue them, or wished to see them. But I will here conclude this first Epistle praying you with patience to beare the rest; for if I offend you at the first, I will make you amends at the last: and so I leaue you to him whose Seat is in Heauen, and whose Foot stoole is the Earth.

Yours in the way of honesty,

Ioseph Swetnam.

To the Reader.

Reade it if you please, and like it as you list: neyther to the wisest Clarke, nor yet to the starkest Foole, but vnto the ordinary sort of giddy-headed Young men, I send this greeting.

IF thou meane to see the Beare-baytyng of Women, then trudge to this Beare-garden a pace, and get an betimes, and view euery Rome, where thou mayest best sit, for thine owne pleasure, profit, and hearts-ease; and beare with my rudenesse, if I chance to offend thee. But before I doe open his Trunke full of torments against Women, I thinke it were not amisse to resemble those which in old time did sacrifice to Hercules; for they vsed continually, first to whip all their Dogges out of their Cittie: and so I thinke it were not amisse to drive all the women out of my hearing, for doubt lest this little sparke kindle into such a flame, or raise so many stinging Hornets humming about my eares, that all the wit I haue will not quench the one, nor quiet the other; for I feare that I haue set downe more then they will like of, and yet a great deale lesse then they deserue: and for better proofe, I referre my selfe to the iudgement of Men, which haue more experience then my selfe, for I esteeme little of the malice of Women, for Men will be perswaded with reason, but Women must be answered with silence; for I know Women will barke more at me, then Cerberus three-headed Dog did at Hercules, when he came into Hell to fetch out the faire Proserpina: and yet I charge them not now but with a Bul-rush, in respect of a second Booke which is almost ready: I doe now but feare them with false fire, but my next Charge shall be with Weapons, and my Larum with powder and shot: for then wee will goe vpon those venemous Adders, Serpents, and Snakes, and tread and trample them vnder our feet: for I haue knowne many stung with some of

these

these Serpents, & therefore I warne all men to beware the Scorpion. I know Women will bite the lip at me, and censure hardly of me, but I feare not the curst Cow, for shee commonly hath short hornes: let them censure of me what they will, for I meane not to make them my Iudges, and if they shoot their spite at me, they may hit themselues, and so I will smile at them as at the foolish Fly, which burneth her selfe in the Candle. And so friendly Reader, if thou hast any discretion at all, thou maiest take a happy example by these most lasciuious and crafty, wherish, thewish and knauish Women, which were the cause of this my idle time-spending: and yet I haue no warrant to make thee beleeue this which I write to be true. But yet the simple Bee gathereth Honey where the venemous Spider doth her poyson. And so I will conclude, least thou hast cause to say, that my Epistles are longer then my Booke: a Booke I may call it I hope, without offence: for the Collier calls his Horse a Horse, and the Kings great Steed is but a Horse.

If thou read but the beginning of a Booke, thou canst giue no iudgement of that which insueth: therefore I say as the Fryer, who in the middst of his Sermon said often, that the best was behinde: And so, if thou read it all ouer, thou shalt not be deluded, for the best is behinde. I think I haue shot so neere the White that some will account mee for a good Archer: And so I pray thee to looke to thy foot, that thou runne not ouer thy shooes, and so bee past recouery ere my second Booke come.

Thy friend,

IOSEPH SWETNAM.

Chap. I.

This first Chapter sheweth to what vse Women were made: it also sheweth, that most of them degenerate from the vse they were framed vnto, by leading a proud, lazie, and idle life, to the great hinderance of their poore Husbands.

MOSES describeth a Woman thus: At the first beginning (saith hee) a Woman was made to bee a helper vnto Man: and so they are indeed, for she helpeth to spend and consume that which Man painfully getteth. Hee also saith, That they were made of the Rib of a man; and that, their froward nature sheweth; for a Rib is a crooked thing, good for nothing else; and Women are crooked by nature, for a small occasion will cause them to bee angry.

Againe, in a manner, shee was no sooner made, but straight-way her mind was set vpon mischiefe; for by her aspiring minde, and wanton will, she quickly procured Mans fall: and therefore euer since they are and haue beene a woe vnto Man, and follow the Line of their first Leader.

For, I pray you let vs consider the times past with the time present; first, that of *Dauid* and *Salomon*: if they had occasion so many hundred yeare agoe to exclaime so bitterly against Women, for the one of them sayd,

That it was better to be a doore keeper, and better dwell in a Den amongst Lyons, then to be in the house with a froward and wicked Woman: And the other said, That the climbing vp of a Sandy hill to an aged man, was nothing so wearisome, as to be troubled with a froward Woman; And further hee said, That the malice of a Beast, is not like the malice of a wicked woman, nor that there is any thing more dangerous then a Woman in her fury.

The Lyon being bitten hath hunger, the Beare being robbed of her young ones, the Viper being trod on, all these are nothing so terrible as the fury of a Woman. A Bucke may be inclosed in a Parke, a bridle rules a Horse, a Wolfe may be tyed, a Tyger may be tamed, but a froward Woman will neuer be tamed, no Spur will make her goe, nor no bridle will hold her backe: for if a Woman hold an opinion no man can draw her from it: tell her of her faule, she will not beleeue that she is in any fault: giue her good counsell, but she will not take it: if you doe but looke after another Woman, then she will be iealous: the more thou louest her, the more she will disdaine thee: and if thou threaten her, then she will be angry: flatter her, and then she will be proud: and if thou forbeare her, it maketh her bold: and if thou chasten her, then she will turne to a Serpent: at a word, a Woman will neuer forget an iniury, nor giue thanks for a good turne. What wise man then will change gold for drosse, pleasure for paine, a quiet life for wrangling brawles, from the which maried men are neuer free?

Salomon saith, That Women are like vnto Wine, for that they will make men drunke with their deuices.

Againe,

Againe, in their loue a woman is compared to a Pommis-ſtone, for which way ſoeuer you turne a Pommis-ſtone, it is full of holes; euen ſo are womans hearts; for if loue ſteale in at one hole, it ſteppeth out at another.

They are alſo compared vnto a painted Ship, which ſeemeth faire outwardly, and yet is nothing but Ballace within her; or to the Idols in *Spaine*, which are bravely gilt outwardly, and yet nothing but Lead within them; or like vnto the Sea, which at ſometimes is ſo calme, that a Cock-boat may ſafely endure her might; but anone againe with our rage ſhee is ſo growne, that it ouerwhelmeth the talleſt ſhip that is.

A froward woman is compared to the Wind, and a ſtill woman vnto the Sunne: for the Sun and the Wind met a Traueller vpon the way, and they layd a Wager, which of them ſhould get his Cloake from him firſt: then firſt the Wind began boyſterouſly to blow, but the more the wind did blow, the more the Traueller wrapped and gathered his Cloake about him: now when the Wind had done what he could, and was neuer the neerer, then began the Sunne gently to ſhine vpon him, and he threw off, not onely his Cloake, but alſo his Hat and Ierkin. This Morall ſheweth, that a woman with high words can get nothing at the hands of her Husband, neither by froward meanes, but, by gentle and faire meanes ſhe may get his heart blood to doe her good.

As woman are compared vnto many things, euen ſo many and many more troubles commeth gallopping after the heeles of a woman, that young men beforehand do not thinke of; for the world is not made all of Oatmeale, nor all is not Gold that glitſereth, nor the way to Heauen is not ſtrewed with Ruſhes, no

more is the Cradle of ease in a womans Lap. If thou wert a Seruant, or in Bondage before, yet when thou doest marry, thy toyle is neuer the neerer ended, for euen then, and not before, thou doest change thy golden time for a drop of Honey, which presently afterwards turneth to bee as bitter as Wormewood.

Yet there are many young men which cudgell their wits, and beate their braines, and spend all their time in the loue of Women, and if they get a smile, or but a fauour at their Loues hand, they straight way are so rauished with ioy, yea so much, that they thinke they haue gotten God by the hand, but within a while after they will finde that they haue but the Deuill by the foot. A man may generally speake of Women, that for the most part thou shalt finde them dissembling in their deeds, and in all their actions subtill and dangerous for men to deale withall; for their faces are lures, their beauties are baytes, their lookes are nets, and their words charmes, and all to bring men to ruine.

There is an old saying goeth thus, That hee which hath a faire Wife, and a white Horse, shall neuer bee without troubles; for a Woman that hath a faire face, it is euer matched with a cruell heart, and the heauenly lookes with hellish thoughts, their modest countenance with mercilesse mindes, for Woman can both smooth and sooth; they are so cunning in the art of Flatterie, as if they had beene bound Prentice to the Trade: they haue *Sirens* songs to allure thee, and *Xerxes* cunning to enchant thee: they beare two tongues in one mouth like *Iudas*, and two hearts in one breast like *Magus*, the one full of smiles, and the other full of frownes, and all to deceiue the simple and plaine-meaning Man; they

can with the *Satyre*, out of one mouth, blow both hot and cold.

And what of all this? Why nothing, but to tell thee, that a woman is better lost then found, better forsaken then taken. Saint *Paul* saith, That they which marry, doe well, but he also saith, That they which marry not, doe better: and hee (no doubt) was well aduised what hee spake. Then, if thou be wise, keepe thy head out of the haulter, and take heed before thou haue cause to curse thy hard penniworth, or wish the Priest speechlesse which knit the Knot.

The Philosophers which liued in the old time, their opinions were so hard of Marriage, that they neuer delighted therein: for one of them being asked, why hee married not? hee answered, that it was too soone: and afterwards, when hee was old, hee was asked the same question, and he said then, that it was too late. And further hee said, That a married man hath but two good dayes to be looked for, that is, the Marriage day, and the day of his Wiues death; for a Woman will feed thee with Honey, and poyson thee with Gall. *Diogenes* was so dogged, that he abhorred all Women; and *Augustus* wished, that he had liued wifeleſſe, and died childleſſe.

On a time one asked *Socrates*, whether he were better to marry, or to liue single? and he made answere, which soeuer thou doest, it will repent thee: for if thou marriest not, then thou wilt liue discontented, and die without issue, and so perhaps a stranger shall possesse thy goods: and if thou doest marrie, thou shalt haue continuall vexations; her Dowry will be often cast in thy dish, if shee doe bring wealth with her. Againe, if shee complaine, then her kinsfolke will bend the browes, and her Mother

will speake her pleasure by thee: and if thou marriest onely for faire lookes, yet thou mayest hap to goe without them when thou lookest for them: and if thou marriest one that is fruitfull in bearing of Children, then will thy care be the more increased, for little doth the Father know what shall be the end of his Children: and if shee be barren, thou wilt loath her; and if honest, thou wilt feare her death; and if vnhonest, thou wilt be weary of thy life: for when thou hast her, thou must support her in all her bad actions; and that will be such a perpetuall burthen vnto thee, that thou hadst euen as good draw water continually to fill a bottomlesse Tub.

A Gentleman on a time said to his friend, I can helpe you to a good marriage for your Sonne: his friend made him this answer, My sonne (said hee) shall stay till he haue more wit; the Gentleman replyed againe, saying, If you marry him not before he hath wit, hee will neuer marry so long as he liueth. For a married man is like vnto one arrested; and I thinke that many a man would flye vp into Heauen, if this arrest of Mariage kept them not backe.

It is said of one named *Demetrius*, that hee buried three Wiues, and yet neuer wet one Hand kercher; no, not shed so much as one teare. Also *Vlysses*, hee had a Dog which loued him well; and when that Dog dyed, hee wept bitterly, but hee neuer shed one teare when his Wife dyed. Wherefore if thou marriest without respect, but onely for bare loue, then thou wilt afterwards with sorrow say, That there is more belongs to Housekeeping, then foure bare Legges in a Bed. A man cannot liue with his hands in his bosome, nor buy meat in the Market for honestly without money: where there is

nothing but bare Walls, it is a fit house to breed Beggers into the world; yet there are many that thinke, when they are married, that they may liue by loue: but if wealth be wanting, hot loue will soone bee cold, and your hot desires wil be soone quenched with the smoake of pouerty. To what end then should wee liue in loue, seeing it is a life more to bee feared then death: for all thy Money wastes in toyes, and is spent in banquetting, and all thy time in sighes and sobs, to thinke vpon the trouble and charge which commonly commeth with a wife: for commonly women are proud without profit, and that is a good Purgation for thy Purse, and when thy Purse is light, then will thy heart be heauy.

The pride of a woman is like the dropsie: for as drinke increaseth the dronght of the one, euen so Money inlargeth the pride of the other: thy Purse must be alway open to feede her fancy, and so thy expences will be great, and yet perhaps thy getting small: thy house must bee stored with costly stuffe, and yet perhaps thy seruants starued for lacke of Meat: thou must discharge the Mercers booke, and pay the Haberdashers man, for her Hat must be continually on the new fashion, and her Gowne of finer woolI then the Sheepe beareth any: she must likewise haue her Iewell-box furnished, especially, if she be beautifull; for then commonly Beauty and Pride goeth together: and a beautifull woman is for the most part costly, and no good Huswife; and if she be a good Huswife, then no seruant will abide her fierce cruelty; and if she bee honest and chaste, then commonly she is iealious.

A Kinges Crowne & a faire woman is desired of many: But hee that getteth either of them, liueth in great trou-

bles

bles and hazard of his life. Hee that geteth a faire Woman, is like vnto a Prisoner loaden with fetters of gold; for thou shalt not so oft kisse the sweet lips of thy beautifull wife, as thou shalt be driuen to fetch bitter sighes from thy sorrowfull heart, in thinking of the charge which cõmeth by her; for if thou deny her of such toyes as she stands not in need of, and yet is desirous of them, then she will quickly shut thee out of the doores of her fauour, and deny thee her person, and shew her selfe as it were at a Window, playing vpon thee, not with small shot, but with a cruell Tongue; she will ring the such a peale, that one would thinke the Deuill were come from Hell, saying, I might haue had those which would haue maintained me like a woman, whereas now I goe like nobody; but I will bee maintained, if thou wert hanged: with such like words she will vexe thee, blubbering forth abundance of dissembling teares (for women doe teach their eyes to weepe;) for doe but crosse a Woman, although it be neuer so little, she will straight-way put finger in the eye, and cry: then presently many a foolish man will flatter her, and intreat her to be quet; but that marrs all, for the more she is intreated, she will powre forth the more abundance of deceitfull teares, and therfore no more to be pitied, then to see a Goose goe barefoote; for as they haue teares at command, so haue they words at will, and oathes at pleasure; for they make as much account of a oath, as a Marchant doth, which will forsweare himselfe for the getting of a peny. I neuer yet knew Woman that would deny to sweare in defence of her owne honesty, and alwayes stand highly vpon it, although shee be ashamed to weare it in Winter for catching of cold, nor in Summer for heat, fearing least it may melt away.

Many

Many will say, this which I write is true, and yet they cannot beware of the Diuel, vntill they are plagued with his Dam; The little Lambe skips and leapes, till the Foxe come, but then he quiuers and shakes; the Beare dances at the stake, till the Dogges be vpon his backe; and some men neuer feare their Money, vntill they come into the hands of Theeues; euen so, some will neuer be warned, and therefore are not to be pitied, if they bee harmed. What are women, that makes thee so greedily to gape after them? Indeede, some their faces are fairer and beautifuller then others; some againe stand highly vpon their fine foot and hand, or else all women are a like; *Ione* is as good as my Lady, according to the Countrey mans Prouerbe, who gaue a great summe of Money to lye with a Lady; and going homewards, he made grieuous moane for his Money; and one being on the other side the hedge, heard him say, That his *Ione* at home was as good as the Lady. But whether this be true, or no, I my selfe doe not know; but you haue it as I heard it.

If thou marryest a woman of euill report, her discredit will be a spot in thy brow; thou canst not goe in the street with her without mocks, nor amongst thy neighbours without frumps; and commonly the fayrest women are soonest enticed to yeeld vnto vainty. He that hath a fayre Wife and a Whetstone, euery one will bee whetting thereon: and a Castle is heard to keepe, when it is assaulted by many; and faire women, are commonly catched at. He that marryeth a fayre woman, euery one will wish his death to inioy her; and if thou be neuer so rich, and yet but a Clowne in condition, then will thy fayre Wife haue her credit, to please her fancie; for a

Diamond hath not his grace but in gold, no more hath a faire woman her full commendations, but in the ornament of her brauery; by which meanes there are diuers women, whose beautie hath brought their husbands into great pouertie and discredit, by their pride and whoredome. A faire woman commonly will goe like a Peacocke, and her Husband must goe like a Woodcocke.

That great Giant *Pamphimapho*, who had Beares waiting vpon him like Dogges, and could make tame any wilde Beast; yet a wanton woman hee could neuer rule nor turne to his will.

Salomon was the wisest Prince that euer was; yet hee lusted after so many women, that they made him quickly forsake his God, which did alwayes guide his steps, so long as he liued godly.

And was not *Dauid* the best beloued of God, and a mighty Prince? yet for the loue of women hee purchased the displeasure of his God.

Sampson was the strongest man that euer was, for euery locke of his head was the strength of another man; yet by a woman he was ouercome: he reuealed his strength to her, and payed his life for that folly.

Did not *Iezabell* for her wicked lust cause her Husbands bloud to be giuen to Dogges?

Iobs Wife gaue her Husband counsell to blaspheme God, and to curse him.

Agamemnons Wife, for a small iniury that her Husband did her, shee first committed adultery, and afterwards consented to his death.

Also the Wife of *Hercules*, she gaue her Husband a poysoned Shirt, which was no sooner on his backe, but it

did

did sticke so fast, that when he would haue plucked it off, it tore the flesh with it.

If thou wouldest avoyd these euills, thou must with *Vlysses* binde thy selfe to the Mast of the Ship, as he did, or else it would haue cost him his life; for otherwise the *Syrenian* women would haue inticed him into the Sea, if he had not so done.

It is strange to see the mad feates of women: for they will bee now merry, then againe sad; now laugh, then weepe, now sick, then presently whole: all things which like not them, are naught; and if it be neuer so bad, if it like them, it is excellent. Againe, it is death for women to bee denyed the thing which they demaund, and yet they will despise things giuen vnasked.

When a woman wanteth any thing, shee will flatter and speake faire, not much vnlike the flattering Butcher, who gently claweth the Oxe, when hee intendeth to knocke him on the head: but the thing being once obtained, and their desires gained, then they will beginne to looke bigge, and answere so stately, and speake so scornefully, that one would imagine they would neuer seeke helpe, nor craue comfort at thy hand any more. But a woman is fitly compared to a Shipe, which being neuer so well rigged, yet one thing or other is to be amended: euen so, giue a woman all that she can demand to day, yet shee will be out of reparations to morrow, and want one thing or other.

Women are called night Crowes, for that commonly in the night they will make request for such toyes as commeth in their heads in the day. Women know their time to worke their craft; for in the night they will

worke a man like Waxe, and draw him like as the Adamant doth the Iron: and hauing once brought him to the bent of their Bowe, then ſhee makes requeſt for a Gowne of the new-faſhion ſtuffe, for a Petticote of the fineſt Stammell, or for a Hat of the neweſt faſhion. Her husband being ouercome by her flattering ſpeech, partly hee yeeldeth to her requeſt, although it be a griefe to him, for that he can haraly ſpare it out of his ſtocke; yet for quietneſſe ſake, hee doth promiſe what ſhee demandeth, partly becauſe he would ſleepe quietly in his Bed. Againe euery married man knoweth this, that a woman will neuer be quiet, if her minde be ſet vpon a thing, till ſhee haue it. Now, if thou driue her off with delayes, then her fore-head will be ſo full of frownes, as if ſhee threatned to make Clubs Trumpe, and thou neuer a black Card in thy hand: for except a woman haue what ſhe will, ſay what ſhe liſt, and goe where ſhe pleaſe, otherwiſe thy houſe will be ſo full of ſmoake, that thou canſt not ſtand in it.

It is ſaid, That an old Dogge and an hungry Flea bite ſore; but in my minde a froward woman biteth more ſorer: and if thou goe about to maſter a woman, hoping to bring her to humilitie; there is no way to make her good with ſtripes, except thou beat her to death: for doe what thou wilt, yet a froward woman in her franticke mood will pull, hale, ſweare, ſcratch, and teare all that ſtands in her way.

What wilt thou that I ſay more, oh thou poore married man? If women doe not feele the raine, yet here is a ſhowre comming, which will wet them to the skinnes. A woman which is fayre in ſhew, is foule in condition; ſhee is like vnto a Glow-worme, which is bright in the hedge,

hedge, and blacke in the hand: in the greeneſt Graſſe lyeth hid the greateſt Serpent; painted Pots commonly hold deadly poyſon, and in the cleereſt water the vglieſt Toad, and the faireſt woman hath ſome filthineſſe in her. All is not gold that gliſtereth; a ſmiling countenance is no certaine teſtimoniall of a merry heart, nor coſtly garments of a rich Purſe. Men doe not commend a Iudge, for that hee weareth a Scarlet Gowne, but for his iuſt dealing; no more are women to be eſteemed of by the ornament of their brauerie, but for their good behauiour; yet there is no Riuer ſo cleere, but there is ſome durt in the bottome. But many a man in this Land, we need not goe any further for examples, but here we may ſee many fooles in euery place ſnared in womens Nets, after a little familiaritie and accquintance with them; I thinke if they were numbred, the number would paſſe infinit, if it were poſſible, which for the loue of wantons haue loſt their Voyages at Sea, to their great hinderances; and many other haue neuer regarded the farre diſtance which they haue beene from their Country and Friends, vntill they had conſumed their ſubſtance; and then being aſhamed to returne home againe in ſuch bad ſort, I meane by Weeping-Croſſe, & Pennileſſe Bench, many of them rather chuſe to deſerue *New-gate* and ſo come to *Tiburne*, farre contrary to the expectation of their Friends and Parents, which had otherwiſe prouided for them, if they had had grace, or would haue been ruled.

Chap. II.

The second Chapter sheweth the maner of such Women as liue vpon euill report: It also sheweth, that the beauty of women hath beene the bane of many a man, for it hath ouercome valiant and stronz men, eloquent and subtile men; and in a word, it hath ouercome all men, as by examples following shall appeare.

FIrst that of *Salomon*, vnto whom God gaue singular wit and wisedome; yet hee loued so many women, that hee quite forgot his God, which alwayes did guide his steps, so long as hee liued godly, and ruled iustly: but after he had glutted himselfe with women, then he could say, *Vanitie of vanities, all is but vanitie.* He also, in many places of his Bookes of Prouerbs exclames most bitterly against lewde women, calling them all that naught is, and also displayeth their properties. And yet I cannot let men goe blameleſſe, although women goe shameleſſe; but I will touch them both: for if there were not receiuers, then there would not be so many stealers; if there were not so many Knaues, there would not be so many Whores; for they both hold together, to boulster each others villanie: for alwayes birds of a feather will flocke together, hand in hand, to boulster each others villany. Men I say may liue without woman, but women cannot liue without men: For *Venus*, whose beauty was excellent faire, yet when shee needed a mans helpe, shee tooke *Vulcan*, a club-footed Smith. And therefore

if

if a womans face gliſter, & her geſture pierce the Marble wall; or if her Tongue be ſo ſmooth as Oyle, and ſo ſoft as Silk, and her words ſo ſweet as Honey; or if ſhe were a very Ape for wit, or a bagge of Gold for wealth; or if her Perſonage haue ſtolne away all that Nature can affoord, and ſhe be deckt vp in gorgious apparell: then a thouſand to one but ſhee will loue to walke where ſhee may get acquaintance; and acquaintance bringeth familiaritie, and familiaritie ſetteth all follies abroach; and twenty to one, that if a woman loue gadding, but that ſhe will pawne her honeſty to pleaſe her fantaſie,

Man muſt be at all the coſt, and yet liue by the loſſe; a man muſt take all the paines, and women will ſpend all the gaines: A man muſt watch and ward, fight and defend, till the Ground, labour in the Vineyard; and looke what he getteth in ſeuen yeares, a woman will ſpread it abroad with a Forke in one yeare, and yet little enough to ſerue his turne, but a great deale too little to get her good will: Nay, if thou giue her neuer ſo much, and yet if thy perſonage pleaſe not her humour, then will I not giue a halfe-penny for her honeſty at the yeares end: For then her Breſt will be the harbourer of an enuious heart, and her heart the ſtore-houſe of poyſoned hatred: her head will deuiſe villany, and her hands are ready to practice that which her heart deuiſeth.

Then who can but ſay, that Woman ſprung from the Deuill, whoſe heads, hands, hearts, mindes and ſoules are euill: for women are called the booke of all euill, becauſe men are taken by them, as Fiſh is taken by the hooke. For women haue a thouſand wayes to entice thee, and ten thouſand wayes to deceiue thee, and all ſuch fooles

as

as are ſuiters vnto them: ſome they keepe in hand with promiſes, and ſome they feed with flattery, and ſome they delay with dalliance, and ſome they pleaſe with kiſſes: they lay out the foldes of their haire, to entangle men into their loue; betwixt their breaſts is the valley of deſtruction, and in their beds is hell, ſorrow, and repentance. Eagles eate not men till they are dead, but Women deuoure them aliue: for a Woman will pick thy pocket, and empty thy purſe, laugh in thy face, and cut thy throate: they are vngratfull, periured, full of fraud, flouting, and deceit, vnconſtant, waſpiſh, toyiſh, light, ſullen, proud, diſcourteous, and cruell, and yet they were by God created, and by Nature formed, and therefore by pollicy and wiſdome to be auoyded; for good things abuſed, are to bee refuſed, or elſe for a Moneths pleaſure, ſhe may hap to make thee goe ſtarke naked: ſhe will giue thee roaſt-meat, but ſhe will beat thee with the Spit: if thou haſt Crownes in thy purſe, ſhee will bee thy hearts gold, vntill ſhe leaue thee not a whit of white money: they are like Summer birds, for they will abide no ſtorme, but flocke about thee in the pride of thy glory, and flye from thee in the ſtormes of affliction: for they ayme more at thy wealth then at thy perſon, and eſteeme more thy money, then any mans vertuous qualities: for they eſteeme of a man without money, as a Horſe doth of a faire Stable without meat: they are like Eagles, which will alwayes flye where the carrion is.

She will play the horſe-leach to ſuck away thy wealth, but in the winter of thy miſery ſhee will fly away from thee: Not vnlike the Swallow, which in the ſummer harboureth her ſelfe vnder the eues of an houſe, and againſt Winter

winter flyeth away, leauing nothing but durt behind her. *Salomon* saith, he that will suffer himselfe to be led away, or take delight in such womens company, is like a foole which reioyceth when he is led to the stocks, *Prou.* 7. *Hosea*, by mariage with a lewd woman, of light behauiour, was brought into Idolatry. *Hos.* 1. *S. Paul* accounteth fornicators so odious, that we ought not to eat meat with them; he also sheweth, that fornicators shall not inherit the kingdome of Heauen, 1 *Corinth.* the 9. and 11. verse.

And in the same Chapter *S. Paul* excommunicateth fornicators, but vpon amendment he receiueth them againe. Whoredome is punished with death, *Deutero.* 22.21. and *Gen.* 38.24. *Phineas* a Priest, thrust two Adulterers, both the man and the woman, through the belly with a speare, *Numbers* 25.

God detesteth the money or goods gotten by whoredome, *Deuteronomy* 23. 17. 18. Whores called by diuers names, and the properties of whores, *Prou.* 7.6. and 2. A Whore enuieth an honest woman, *Esdras* 19. and 42. Whoremongers God will iudge, *Heb.* 13. and 42. They shall haue their portion with the wicked, in the lake that burneth with fire and brimstone, *Reuel.* 21. 8.

Onely for the sinne of whoredome God was sorry at the heart, and repented that euer he made man, *Genesis* 6.6.7.

Saint *Paul* saith, to auoide fornication, euery man may take a wife, 1 *Corinthians* the 7.2.

Therefore he which hath a wife of his owne, and yet goeth to another woman, is like a rich Theefe, which will steale when he hath no need.

There are three wayes to know a Whore: by her wanton lookes, by her speech, and by her gate, *Ecclesiasticus*, 26. and in the same Chapter he saith, that we must not giue our strength vnto Harlots: for Whores are the euill of all euills, and the vanitie of all vanities; they weaken the strength of a man, and deprive the body of his beauty; it sorroweth the browes, and maketh the eyes dim, and a whorish woman causeth the Feauer and the Gout, and at a word, they are a great shortening to a mans life. For although they seeme to be so daintie as sweet meat, yet in tryall they are not so wholesome as sowre sawce: They haue wit, but it is all in craft; if they loue, it is vehement; but if they hate, it is deadly.

Plato saith, That women are either Angels or Deuils, and that they either loue dearely, or hate bitterly; for a woman hath no meane in her loue, nor mercy in her hate; no pitty in reuenge, nor patience in her anger: therfore it is said, that there is nothing in the world which both pleaseth and displeaseth a man more then a woman, for a woman most delighteth a man, and yet most deceiueth him: for as there is nothing more sweet vnto a man then a woman when she smileth; euen so, there is nothing more odious, then the fierce and angry countenance of a woman.

Salomon in his 20. of *Eccles.* saith, that an angry woman will foame at the mouth like a Bore: if al this be true as most true it is, why should'st thou spend one houre in the praise of a woman, as some fooles doe? for some will brag of the beauty of such a maid; another will vaunt of the bravery of such a woman, that she goeth beyound all the women in the Parish: againe, some study their fine

wits,

wits, how they may cunningly sooth women; and with Logicke how to reason with them, and with Eloquence to perswade them: they are alwayes tempering their wits as Fidlers doe their strings, who wrest them so high, that many times they stretch them beyond time, tune, and reason.

Againe, there are many that weary themselues with dallying, playing, and sporting with women, and yet they are neuer satisfied with the vnsatiable desire of them: if with a song thou wouldst be brought asleepe, or with a Dance be led to delight, then a faire woman is fit for thy dyet; if thy Head bee in her lappe, shee will make thee beleeue that thou art hard by Gods seat, when indeed thou art iust at Hell gate.

Theodora, a monstrous Strumpet, on a time made her bragges to *Socrates*, of the great haunt of lustie Gallants which came to her house: and furthermore, shee told him, that she could get away more of his Schollors from him, then hee could of hers from her. No maruell (quoth *Socrates*) for thy wayes seeme pleasant and easie, and that is the way youth loues to walke in: but the way that leadeth to a vertuous life, seemeth full of brambles and bryers.

And to match with this, there is an Historie that makes mentiō of three notable Curtizans, whose names were *Lais*, *Flora*, and *Lays*; *Lais* and *Lays*, were *homo*, common to all men; they would play at small game, rather then sit out: these three Strumpets, during their life time, were the beautifullest and richest of that trade in the world, and had three seuerall guifts, whereby they allured their Louers to seeke their fauours. The Engine

wherewith *Lais* entrapping her louers, proceeded from her eyes; for by her smiling countenance, and wanton lookes, shee greatly inflamed all that beheld her. And *Flora* wan her Louers by her excellent wit and eloquent tongue. And *Layis* enticed her Louers by her sweet singing and pleasant fingering of instruments of musicke.

But now againe to *Lais*, King *Demetrius* gaue but a glaunce of his eyes suddenly vpon her, and was taken presently with her ner, and spent eleuen talents of siluer vpon her, which he had prouided and appointed to pay his soulders: and furthermore, hee quite forsooke his owne Wife, and neuer left the company of this Strumpet, vntill death tooke her from him: and after she was dead, he made great moane for her death, he also kissed and embraced her, and caused her to be buried vnder his window, that so often as he did see her Graue, he might bewayle her death.

Layis likewise had a King, whose name was *Pirrhus* which was her chiefe friend, but yet hee serued but as it were for a cloake; for he continued not very long with her in Greece, but went himselfe to the warres in Italie, but in his absence shee was not onely sought to, but obtained of many, and set downe her price, that before she would doe her worke, she would haue her money.

Now to *Flora*, she was a Kings daughter, her Parents dyed when she was of the age of fifteene yeares, and she was left as rich as beautifull, she had the bridle of liberty throwne on her necke, so that she might run whither she would; for she was without controulement, so that sodainly she determined to trauell and see the warres of Africa, where shee made sale both of her personage and honour.

King

King *Menelaus* was the first that made loue vnto her, as hee was marching to the warres of Carthage, and spent more money vpon her then in conquering his Enemies. But as she was of a noble race, so it is said, that she neuer gaue her selfe ouer to meane and petty company, as the other two did, but shee had a scrowle set ouer her gate, the tenor whereof was thus, King, Prince, Emperour, or Bishop, enter this Pallace and welcome, neither was this *Flora* so greedy of Gold as the other two were, for on a time one of her familiar friends asked her the cause why she did not make price of her loue? She made this answer, I commit my body to none but Princes and Noblemen, and I sweare there was neuer man gaue me so little, but that I had more then I would haue asked, or that I looked for; and furthermore she said, that a noble woman ought not to make price of her loue, all things are at a certaine rate, except Loue, and that a woman of great beauty should be so much esteemed of, as shee esteemes of her selfe. She died at the age of forty yeares, and the wealth she left behind her in Rome, was valued to be so much, as would haue builded new walls round about the Citie, if there had beene no walls at all.

Was not that noble Citty of Troy sacked and spoyled for the faire *Helena*? and, when it had cost many mens liues, and much blood was shed, and when they had got the request, they got but an Harlot. By this, and that which followeth, thou shalt see the power of Women, how it hath been so great, and more preuailed in bewitching mens wits, and in ouer comming their senses, then all other things whatsoeuer. It hath not onely vanquished Kings and Keysers, but it hath also surprised Cas-

ties and Countries; nay, what is it that a Woman cannot doe, which knowes her power?

Therefore stay not alone in the company of a woman, trusting to thy owne chastitie, except thou bee more stronger then *Sampson*, more wise then *Salomon*, or more holy then *Dauid*, for these and many more haue beene ouercome by the sweet enticements of women, as thou shalt reade hereafter.

It is said, That the Gods themselues did change their shapes, for the loue of such women as they lusted after. *Iupiter* he transformed himselfe into a Bull, *Neptune* into a Horse, and *Mercury* into a Goat.

Aristippus desired sweet meat for his belly, and a faire woman for his bed.

But in my minde, he that layes his net to catch a faire woman, hee may chance to fall into the springe which was laid for a Woodcocke: therefore I doe admonish young men, and aduise old men, and I counsell simple men, and I warne all men, that they flye a wicked woman, as from the pestilence, or elfe she will make thee flye in the end.

Aristotle, for keeping company with a queen in *Athens*, was faine to runne away, to saue himselfe from punishment, and yet hee had dwelt there, and wrote many bookes for the space of thirty yeares.

Againe, *Sampson* & *Hercules* for all their great strength and conquest of Giants and Monsters, yet the one yeelded his club at *Dioneras* foot, and the other reuealed his strength to *Dalilah*, and paid his life for his folly.

The lugred and renowned Orators *Demosthenes* and *Hortensius*, the one came from *Athens* vnto *Corinth*, to

compound

compound and agree with *Lays* a common strumpet, as you heard before of her, and yet hee had but one nights lodging with her. And the other was so far in loue with another bird of the same cadge, the which hee could not obtaine, nor yet could he conquer her affection, vntill he had quite pined himselfe away, so that in short time, hee had wasted himselfe to nothing.

Plato, for all his great Philosophy and knowledge, yet he kept company with *Archeanasse* when she was old, and forsaken of all her Louers: for she had giuen herselfe so a number in her youth, yet neuertheleſſe *Plato* so loued her, that he wrote many verses in commendation of her.

Also *Socrates* for his grauity and wisedome is renowned throughout all the world, yet he most dearely loued *Alphesy*, an old and ouer worne Strumpet.

Loue stayed King *Antiochus* in *Calcidia* a whole winter, for one maide that hee fancied there, to his great hinderance.

Loue stayed King *Hannibal* in *Capua* a long season, laying all other his necessary affayres a side, the which was no small hinderance to him, for in the meane while his enemies inuaded a great part of his Country.

Likewise *Iulius Cæsar*, he continued in *Alexandria*, a long season, not for the loue of one, but he lusted after many, to his great infamy and disgrace.

That great Captaine *Holofernes*, whose sight made many thousands to quake, yet he lost his life, and was slaine by a woman.

Was not *Herod* loue so great to a woman, that hee caused *Iohn Baptist* to lose his head for her sake?

Wherefore to auoide the sight, many times is the best

Kason

Rasor, to cut off the occasion of the euill which commeth by women: for had not *Holofernes* seene the beauty of *Iudith*, and marked the fineneſſe of her foot, he had not loſt his head by her. If *Herod* had not ſeene *Herodias* daughter dance, he had not ſo rathly granted her Saint *Iohn Baptiſts* head. Had not *Eue* ſeene the Apple, and ſo ſhe was tempted with the beauty of the Serpent, who (as our Schoole-men doe writ, that he ſhewed himſelfe like a faire young man, but had not ſhee ſeene it, I ſay, ſhe had not eaten thereof, to her own griefe and many more. By ſight the wife of *Putiphar* was moued to luſt after her ſeruant *Ioſeph*. It is ſaid of *Semiramis* of *Babylon*, that after her husbands death, ſhe waxed ſo inſatiable in carnall luſt, that two men at one time could not ſatisfie her deſire, and ſo by her inſatiableneſſe, at length all *Perſia* grew full of whores.

And like wiſe of one *Rodope* a ſtrumpet in *Cipris*, it is ſuppoſed, that by her fame and ill life, ſhe cauſed all *Cipris* at length to be full of curtanes.

And of one faire *Rodope* in *Egipt*, who was the firſt noted woman in that Country, but at length all the whole Country, became full of ſtrumpets.

Is it not ſtrange, that the ſeed of one man ſhould breed ſuch woe vnto all men?

One ſaid vnto his friend, Come let vs goe ſee a pretty wench. The other made this anſwer, I haue, ſaid hee, ſhaken ſuch fetters from my heeles, and I will neuer goe where I know I ſhall repent afterwards. But yet happly ſome may ſay vnto me, If thou ſhouldeſt refuſe the company or the curteſie of a woman, then ſhe would account thee a faint-ſpirited foole, a milke-ſop, and a meacocke.

But

But alas, fond foole, wilt thou more regard their babble then thine owne bliſſe? Or eſteeme more their frumpes, then thine own welfare? Doeſt thou not know, that Women alwayes ſtriue againſt wiſedome, although many times it bee to their vtter ouerthrow? Like the Bee, which is often hurt with her owne Honey; euen ſo women are often plagued with their owne conceit, weighing downe loue with diſcourtſie, giuing him a weed, which preſents them with flowers; as their catching in ieſt, and their keeping in earneſt: and yet ſhee thinkes that ſhe keepes her ſelfe blameleſſe, and in all ill vices ſhee would goe nameleſſe: but if ſhee carry it neuer ſo cleane, yet in the end ſhe will be accounted but for a cunny-catching queane: and yet ſhe will ſweare that ſhe will thriue, as long as ſhe can finde one man aliue; for ſhee thinkes to doe all her knauery inuiſible: ſhe will haue a figge-leafe to couer her ſhame; but when the figge-leafe is dry and withered, it doth ſhew their nakednesſe to the world. For take away their painted cloathes, and then they looke like ragged walls; take away their ruffes, and they looke ruggedly; their coyfes and ſtomachers, and they are ſimple to behold; their hayre vntruſt, and they looke wildely; and yet there are many, which lay their nets to catch a pretty woman: but he which getteth ſuch a prize, gaines nothing by his aduenture, but ſhame to the Body, and danger to the Soule; for the heate of the young blood of theſe wantons, leades many vnto deſtruction for this worlds pleaſure: It inchants your mindes, and enfeebleth your Bodyes with diſeaſes; it alſo ſcandalizeth your good names: but moſt of all, it indangereth your Soules. How can it otherwiſe chooſe, when luſt and vncleanneſſe continualy

keepe them company, gluttony and ſloath ſerueth them at the table, pride and vaine glory apparelleth them, but theſe ſeruants will waxe weary of their ſeruice, & in the end they ſhall haue no other ſeruants to attend them, but onely ſhame, griefe and repentance: but then, oh then (you will ſay) when it is too late; Oh would to God that wee had beene more carefull of true glorious modeſtie, and leſſe cunning to keepe wantons company. Oh therefore remember, and thinke before hand, that euery ſweet hath his ſowre: then buy not with a drop of honey a gallon of gall. Doe not thinke that this worlds pleaſure will paſſe away with a trifle, and that no ſooner done, but preſently forgotten: No, no, anſwere your ſelues, that the puniſhment remaineth eternally, and therefore better it were to be an addle egge, then an ill bird. For wee are not borne to our ſelues, to liue at pleaſure, but to take paines, and to labour for the good of our Countrey; yet ſo delightful is the preſent ſweetneſſe, that we neuer remember the following ſowre: for youth too too eaſily wonne and ouercome with the worlds vanities: Oh, too ſoone (I ſay) is youth in the bloſſomes deuoured with the Caterpillers of foule luſt and laſciuious deſires. The blacke Fiend of Hell, by this inticing ſweet ſinne of luſt, drawes many young wits to confuſion: for in the time it drawes out the heart blood of your good names, and that being once loſt, is neuer gotten againe.

Againe, luſt cauſeth you to doe ſuch foule deedes, which makes your fore-heads for euer afterwards ſeeme ſpotted and black with ſhame and euerlaſting infamy, by which meanes, your graues after death are cloſed vp with times ſcandall. And yet woman are eaſily wooed, and

ſoone won, got with an Apple, and loſt with the parring. Young wits are ſoone corrupted, womens bright beauties breed curious thoughts; and golden gifts eaſily ouercome wanton deſires, with changing modeſtie into paſtimes of vanitie, and being once delighted therein, continue in the ſame without repentance: you are onely the peoples wonder, & misfortunes banding ball, toſt vp and downe the world with woe vpon woe; yea ten thouſand woes will bee galloping hard at your heeles, and purſue you where ſoeuer you goe: for thoſe of ill report cannot long ſtay in one place, but rome and wander about the world, and yet euer vnfortunate, proſpering in nothing, forſaken and caſt out of all ciuill companies, ſtill in feare leſt Authoritie with the ſword of Iuſtice barre them of liberty. Loe thus your liues are deſpiſed, walking like night-Owles in miſerie, and no comfort ſhall bee your friend, but onely Repentance comming too late, and ouer-deare bought. A penance and puniſhment due to all ſuch hated creatures as theſe are.

Therefore beleeue all you vnmarried wantons, and in beleeuing grieue, that you haue thus vnluckily made your ſelues neither Maides, Widdowes, nor Wiues, but more vile then filthy channell-durt, fit to be ſwept out of the heart and ſuburbs of your Countrey. O then ſuffer not this worlds pleaſure to take from you the good thoughts of an honeſt life: But downe, downe vpon your knees you earthly Serpens, and waſh away your blacke ſinne with the chriſtall teares of true ſorrow and repentance, ſo that when you wander from this inticing world, you may be waſhed and cleanſed from this foule leproſie of nature

Loe thus in remorſe of minde, my tongue hath vttered to the Wantons of the World the aboundance of my hearts griefe, which I haue perceiued by the vnſeemely behauiour of vnconſtant, both men and women; yet men for the moſt part are touched but with on fault, which is drinking too much; but it is ſaid of women, that they haue two faults, that is, they can neither ſay well, nor yet doe well.

For commonly Women are the moſt part of the forenoone painting themſelues, and frizling their haires, and prying in their Glaſſe like Apes, to pranke vp themſelues in their Gaudies, like Puppets; or like the Spider, which weaues a fine webe to hang the fly. Amongſt women ſhe is accounted a Slut, which goeth not in her Silkes; Therefore if thou wilt pleaſe thy Lady, thou muſt like & loue, ſue and ſerue, and in ſpending, thou muſt lay on load, for they muſt haue maintenance, howſoeuer thou get it, by hooke or crooke, out of *Iudas* Bagge, or the Deuils Budget; thou muſt ſpare neither Lands nor Liuing, Money nor Gold.

For Women will account thee a Pinch-penny, if thou be not prodigall; and Daſtard, if thou be not ventrous; for they account none valiant, except they be deſperate; if ſilent, a Sot; if full of words, a Foole; juding all to be Clownes, which be not Courtiers. If thou bee cleanly in thine Apparell, they will tearme thee proud; if meane in Apparell, a Slouen: if tall, a Lunges; if ſhort, a Dwarfe: for they haue ripe wits, & ready Tongues; & if they get an inch, they will claim an ell; ſhe will coll thee about the necke with one hand, but the other ſhall bee diuing into thy pocket: and if thou take her with the manner, then it

was but in jeſt, but many times they take it in jeſt, and (if they be not ſpied) keepe it in earneſt: But if thy pockets grow empty, and thy reuenues will not hold out longer, to maintaine her pompe and brauerie, then ſhe preſently leaues to make much of thy perſon, and will not ſticke to ſay vnto thee, that ſhe could haue beſtowed her loue on ſuch a one, as would haue maintained her like a Woman; ſo by this meanes they weaue the webbe of their owne woe, and ſpin the thred of their owne thraldome; if they lack, they will lacke at the laſt, for they will cut it out of the whole Cloth, ſo long as the Piece will hold out.

Is not the Bee hiued for his honey, the Sheepe ſheared for his Fleece, the Oxe necke wrought for his Maſters profit, the Fowle plucked for her Feathers, the tree grafted to bring forth Fruit, and the Earth laboured to bring forth Corne? But what labour or coſt thou beſtoweſt on a Woman, is all caſt away, for ſhe will yeeld thee no profit at all: for when thou haſt done all, and giuen them all that they can demand, yet thou ſhalt be as well rewarded as thoſe men were, whom *Eſop* hyred for three-halfe-pence a day to heare him recite his Fables.

Theſe things being wiſely cõſidered, then what a foole art thou to blinde thy ſelfe in their bold behauiour, and bow at their becks, and come at their calls, and ſell thy Lands, to make them ſwim in their Silks, and jet in their Iewels, making *Gill* a Gentlewoman, inſomuch, that ſhee careth not a peny for the fineſt, nor a fig for the proudeſt: ſhe is as good as the beſt, although ſhee haue no more honeſty then heardly to ſerue her own turn, ſuffering euery mans fingers as deepe in the Diſh as thine are in the Platter, and euery man to angle where thou caſteſt thy

hooke, holding vp to all that come, not much vnlike a Barbers chaire, that so soone as one knaue is out, another is in, a common hackney for euery one that will ride, a boate for euery one to row in; now if thy wealth do begin to faile, then she biddeth thee farewel, and giues thee the *adieu* in the Diuels name: not much vnlike the knauish Porters in *Bristow*, who will cry, A new master, a new, and hang vp the old. If the matter be so plaine, then consider this, that the house where such a one keepeth her residence, is more odious with slander, then carrion doth infect the ayre with stinks; let them flatter how they will, there is no loue in them but from the teeth outward. I blaze their properties the plainer, & giue thee the stronger reasons, because I would haue thee loath the alluring traines of such deceitful and lasciuious women; although we make great protestations of loue, and thereto bindeth her selfe with most damnable oathes, then beleeue her least of all, for there is no more hold in her oathes, nor in her loue, then is certainty of a faire day in *April*, although it looke neuer so cleere, yet it may turne to be foule. I haue seene a Curtizan thus pictured out.

First, a faire young man blinde, and in his armes a beautifull woman, with one hand in his pocket, shewing her theft, and a knife in the other hand to cut his throat.

Now peraduenture thou maist say vnto that, thou doest not know one woman from another without some triall, because al women are in a shape alike; for the sowre Crab is like the sweet Pippin. True it is, the Rauen is a bird, and the Swan is but a bird: euen so, many women are in shape Angels, but in qualities Diuels, Painted Coffins, with rotten bones. The Estridge caryeth faire feathers,

but

but rancke fleſh. The hearbe *Molio* carryeth a flowre as white as ſnow, but a roote as blacke as inke.

Although women are beautiful, ſhewing pitty, yet their hearts are blacke, ſwelling with miſchiefe, not much vnlike vnto old trees, whoſe outward leaues are faire and greene, and yet the body rotten: if thou haunt their houſes, thou wilt be enamoured; and if thou doe but hearken to theſe *Syrens*, thou wilt be inchanted, for they will allure thee with amorous glances of luſt, and yet kill thee with bitter lookes of hate; they haue dimples in their cheekes to deceiue thee, and wrinckles in their browes to betray thee: they haue eyes to intice, ſmiles to flatter, imbracements to prouoke, becks to recal, lips to enchant, kiſſes to enflame, and teares to excuſe themſelues.

If God had not made them onely to be a plagne to man, he would neuer haue called them neceſſary euils, & what are they better? for what doe they either get or gaine, ſaue or keepe; nay, they doe rather ſpend and conſume all that which a man painfully getteth: a man muſt be at all the coſt, and yet liue by the loſſe.

It is very eaſie for him which neuer experienced himſelfe in that vaine pleaſure, or repenting pleaſure, chooſe you whether, I meane the accompanying of lewd Women: but ſuch as are exerciſed and experimented in that kinde of drudgery, they I ſay haue a continuall deſire, and temptation is ready at hand: therefore take heed at the firſt, ſuffer not thy ſelfe to be led away in to luſtfull folly, for it is more eaſie for a young man or maid to forbeare carnall act, then it is for a widdow, and yet more eaſie for a widdow, then for her that is married, and hath her huſband wanting, then take heed at the firſt, for there is nothing

thing gotten by Women, but repentance.

For women are like the Bay-tree, which is euer greene, but without Fruit; or like the vnprofitable Thorne, which beareth as trim a blossome as the Apple; This is nothing, but to tell thee, that thou must not iudge of Gold by the colour, nor of Womens qualities by their faces, nor by their speeches; for they haue delicat tongues, which will rauish & tickle the itching eares of giddy-headed young men; so fooliſh, that they think themselues happy if they can but kisse the Dazie whereon there Loue did tread: who if she frowne, then he descends presently into Hell; but if she smile, then is hee carryed with wings vp into Heauen: There is an old saying, That when a Dog wags his tayle, hee loues his Master.

Some thinke, that if a woman smile on them, she is presently ouer head and eares in loue: One must weare her Gloue, another her garter, another her colours of delight, and another shall spend and liue on the spoyle which she getteth from all the rest: Then, if thou wilt giue thy Body to the Chyrurgion, and thy Soule to the Diuell, such women are fit for thy diet. Many creatures of euery kind resemble Women in condition: for some Horse, an vnskilfull rider can hardly disorder; and some againe, in despight of the best Rider that is, will haue a ladish tricke: some Hawke, although she be ill serued, yet wil sit quiet; and some, if neuer so well serued, yet wil continually flye at checke: againe, some Hounds by no meanes will forsake their vndertaken game; and some againe, in despight of the Hunſ-man, will continually runne at randome: and some men will steale, if their hands were bound behind them, and some againe, will rather starue then steale; euen

so

so some women will not be won with seauen yeares loūing, and some againe wil offend with an houres liberty.

Therefore if thou study a thousand yeares, thou shalt find a Woman nothing else but a contrary vnto man: Nay, if thou continue with her an hundred yeares, thou shalt find in her new fancies, and contrary sorts of behauiour, therefore if all the World were paper, and all the Sea inke, and all the trees and plants were pens, and euery man in the world were a Writer, yet were they not able with all their labour and cunning, to set downe all the crafty deceites of women.

Now mee thinkes I heare some of you say, that young wits are soone corrupted, and that womens bright beautie breedeth various thoughts in men, also golden gifts easily ouer-commeth wanton womens desires, & thereby maketh them become *Venus* darlings, quite changing customes of modestie into passions of vanitie, wherein once delighted, they cōtinue in the same without repentance or sorrow. But alas you lasciuious Dames, these lewd conditions of yours will speedily bring all your joyes to sorrow.

CHAP. III.

The third Chapter sheweth a remedy against Loue, also many reasons not to bee too hastie in the choyce of a wife. But if no remedie bee but thou wilt marry, then how to choose a wife, with a commendation of the good, vertuous and honest Woman.

BE not two hasty to marry, for doubtlesse if thou marry in hast, thou wilt repent by leasure. For there are many troubles, which come galloping at the heeles of a woman, which many young men before hand do not thinke of. The world is not all made of Oate meale; nor all is not Gold that glisters; nor a smiling countenance is no certaine testimoniall of a merry heart, nor the way to heaven is not strewed with rushes; no more is the cradle of ease in a womans lap. If thou wert a servant or in bondage before, yet when thou marriest, thy toyle is neuer the neare ended; but euen then and not before thou changest thy golden life which thou didst lead before, in respect of the married, for a drop of hony, which quickly turneth to be as bitter as Wormewood. And therefore farre better it were to haue two Ploughes going then one cradle, & better a barne filled, then a bed; therefore cut off the occasion which may any way bring thee into fooles Paradise. Then first & aboue all, shun idlenesse; for idlenes is the beginner & maintainer of loue, therfore apply thy selfe about some affaires, or be occupied about some businesse; for so long as thy mind or thy body is in labour, the loue of women is not remembred, nor lust euer thought vpon; but if thou spend thy time idly amongst Women, thou art like vnto him which playeth with the Bee, who may sooner feele of her sting then taste of her honey; He that toucheth pitch may be defiled therewith. Roses vnaduisedly gathered prick our fingers, Bees vngently handled, sting our faces, and yet the one is pleasant, & the other is profitable. And if thou be in cõpany of women, the Diuel himselfe hath

not

not more illusious to get men into his Net, then women haue deuices and inventions to allure men into their loue; and if thou suffer thy selfe once to bee led into fooles Paradice, (that is to say) the bed or Closet wherin a woman is, (then I say) thou art like a bird snared in a Lime-bush, which the more she striueth, the faster she is. It is vnpossible to fall amongst stones, and not be hurt; or amongst thornes, and not be prickt; or amongst Nettles, & not be stung: A man cannot carry fire in his bosome, and not burne his cloathing; no more can a man liue in loue, but it is a life as wearisome as Hell: and hee that marrieth a Wife, matcheth himselfe vnto many troubles. If thou marriest a still and quiet woman, it will seeme to thee, that thou rides but an ambling Horse to hell; but if with one that is froward and vnquiet, then thou wert as good ride a trotting Horse to the Diuell. Herein I will not be my own caruer, but I preferre you to the judgement of those which haue seene the troubles, and felt the torments; for none are better able to iudge of womens qualities, then those which haue them; none feeles the hardnesse of the Flint, but he that strikes it; none knowes where the shooe pincheth, but he that wears it. It is said, that a man should eate a Bushel of Salt with one which he meanes to make his Friend, before hee put any great confidence or trust in him: And if thou be so long in chooſing a Friend, in my mind thou hadst neede to eate two Bushels of Salt with a Woman, before thou make her thy wife; otherwise, before thou hast eaten one Bushell with her, thou shalt taste of ten quarters of sorrow, and for euery dram of Pleasure an Ounce of Paine, & for euery Pint of Honey a Gallon of Gall, and for euery Inch of Mirth an El

of moone. In the beginning a womans loue seemeth delightfull, but endeth with destruction; therefore hee that trusteth to the loue of a woman, shall be as sure as he that hangeth by the leafe of a tree in the latter end of Summer, and yet there is a great difference betwixt the standing poole, and the running streame, although they are both Waters.

Therefore of two euils, chuse the least, and auoyde the greatest. But my meaning is not heere to aduise thee to chuse the least Woman: for the little Women are as vnhappy as the greatest; for though their statures bee little, yet their hearts are big: then speake faire to all, but trust none, and say with *Diogenes*: It is too soone for a young man to marry, and to late for old men. One asked a Phylosopher, what the life of a married man was? he answered, Misery: And what is his felicitie? Misery: For he still lingers in hope of further ioy: And what is his ende? and he still answered, Misery.

There are fiue kindes of women that thou shouldest take heede that thou match not thy selfe to any one of them: that is to say, good nor bad, faire nor foule, rich nor poore; for if thou marriest one that is good, thou maist quickly spill her with too much making of her: for when prouender prickes a Woman, then shee will grow knauish: and if bad, then thou must support her in all her bad actions, and that will be so wearisome vnto thee, that thou hadst as good draw Water continually to fill a bottomlesse Tub: if she be faire, then thou must doe nothing else but watch her; And if thee bee foule and loath some, who can abide her? if shee bee rich, then thou must forbeare her because of her Wealth; And if shee be poore,

then

then thou must needes maintayne her.

For if a Woman be neuer so rich in dowry, happy by her good name, beautiful of body, sober of countenance, eloquent in speech, and adorned with vertue, yet they haue one il quality or other, which ouerthroweth al the other: Like vnto that Cow which giueth great store of milke, and presently striketh it downe with her foote: such a Cow is as much to be blamed for the losse, as to be commended for the gift: or like as when men talke of such a man, or such a man, he is an excellent good workeman, or he is a good Chyrurgion, or a good Physitian, or he is a pretty fellow of his hands, but if they conclude with this word: But it is pitty, hee hath one fault, which commonly in some men is drunkennesse: then I say, if he were endued with all the former qualities, yet they cannot gaine him so much credit to counterpoyse the discredit that commeth thereby.

It is sayd of men, that they haue that one fault, but of women it is sayd that they haue two faults, that is to say, they can neyther say well, nor doe well. There is a saying that goeth thus, that things farre fetcht and deare bought are of vs most dearely beloued: The like may be said of Women, although many of them are not farre fetched, yet they are deare bought; yea, and so deare, that many a man curseth his hard peny worth, and bannes his owne heart. For the pleasure of the faireſt woman in the world lasteth but a hony-moone, that is, while a man hath glutted his affections, and reaped the first fruit; his pleasure being past, sorrow and repentance remaineth still with him.

Therefore to make thee the stronger to striue against

theſe tame Serpents, thou ſhalt haue more ſtrings to thy bow; then one; it is ſafe riding at two ankers, alwaies look before thou leape, leaſt thy ſhins thou chance to breake. Now the fire is kindled, let vs burne the other faggot, and ſo to our matter againe.

If a woman be neuer ſo comely, thinke her a counterfait; if neuer ſo ſtraight, thinke her crooked; if ſhee be well ſet, call her a boſſe; if ſlender, a hazell twig; if browne, thinke her as blacke as a Crow; if wel-coloured, a painted wall; if ſad, or ſhame-fac'd, then thinke her a Clowne: if merry and pleaſant, then ſhe is the liker to be a wanton. But if thou be ſuch a foole, that thou wilt ſpend thy time and treaſure, the one in the loue of women, and the other to delight them; in my minde thou reſembleſt the ſimple Indians, who apparell themſelues moſt richly when they goe to be burned.

But what ſhould I ſay? ſome would not giue their bable for the tower of London. He that hath ſailed at ſea, hath ſeene the dangers, and he that is married, can tell of his owne woe; but he that was neuer burnt, will neuer dread the fire. Some will goe to Dice, although they ſee others looſe their money at Play, and ſome will marry though they beg together. Is it not ſtrange that men ſhould be ſo fooliſh to dote on Women, who differ ſo farre in nature from men? for a man delights in armes, & in hearing the ratling drums, but a woman loues to heare ſweet Muſick on the Lute, Citterne, or Bandora; a man rejoyceth to march among the mutthered carkaſſes, but a woman to dance on a ſilken carpet; a man loues to heare the threatning of his Princes enemies, but a woman weepes when ſhe heares of wars: a man loues to lye on the cold graſſe,

but

but a woman muſt be wrapped in warme mantles, a man triumphes at Warres, but a woman reioyceth more at peace.

If a man talke of any kinde of beaſt or fowle, preſently the nature is knowne: as for example, the Lyons are all ſtrong and hardy, the Hares are all fearefull and cowardly, the Doues are all ſimple, & ſo of all beaſts and fowles the like I meane, few or none ſwaruing from his kinde; but women haue more contrary ſorts of behauiour then there be women; and therefore impoſſible for a man to know all, no nor one part of womens qualities, all the dayes of his life.

Some with ſweet words vndermine their husbands, as *Dalila* did *Sampſon*, and ſome with chiding and brawling are made weary of the world, as *Socrates* and others. *Socrates* when his wife did chide and brawle, would goe out of the houſe til all were quiet againe: but becauſe he would not ſcould with her againe, it grieued her the more, for on a time ſhe watched his going out, and threw a chamber-pot out of a window on his head, Ha, ha, quoth he, I thought after all this thunder there would come raine.

There is an Hiſtory maketh mention of one named *Annynius*, who inuited a friend of his to go home with him to ſupper; but when he came home, he found his wife chiding and brawling with her maidens, wherat his gueſt was very much diſcontented. *Annynius* turning to him, ſayd, Good Lord how impatient art thou? I haue ſuffered her theſe twenty yeares, and canſt not thou abide her two houres? by which meanes he cauſed his wife to leaue chiding, and laughed out the matter.

There

There is no woman but either she hath a long tongue, or a longing tooth, and they are two ill neighbours, if they dwell together: for the one will lighten the purse, if it be still pleased, and the other will waken thee from thy sleepe, if it be not charmed. Is it not strange of what kinde of mettall a womans tongue is made, that neither correction can chasten, nor faire meanes quiet? For there is a kind of venom in it, that neyther by faire meanes nor foule they are to be ruled. All Beasts by Men are made tame, but a womans tongue will neuer be tame; it is but a small thing and seldome seene, but it is often heard, to the terrour and vtter confusion of many a man.

Therefore as a sharpe bit curbes a froward horse, euen so a curst Woman must be roughly vsed; but if Women could holde their tongues, then many times men would hold their hands. As the best metled blade is mixt with Iron, even so the best woman that is, is not free from faults; the goodliest gardens are not free from weedes, no more is the best, nor faireſt woman from ill deedes.

Hee that vseth truth to tell,
May blamed be, though he say well,
If thou be young marry not yet:
If thou be old thou wilt haue more wit:
For young mens wiues will not be taught,
And old mens wiues are good for nought.
And he that for a woman striues by law,
Shall strim like a cox combe, and proue but a Daw.
Then buy thou not with ouer much cost,
The thing which yeelds but labour lost.

Diuers beasts and fowles by nature haue more strength in one part of the bodie then in another; as the Eagle is

the

the beake, the Vnicorne in the horne, the Bull in the head, the Beare in the armes, the Horſe in his Breſt, the Dog in his teeth, the Serpent in his taile, but a womans chiefe ſtrength is in her tong. The Serpent hath not ſo much venome in his taile, as ſhe hath in her tongue; and as the Serpent neuer leaueth hiſsing and ſtinging, and ſeeking to doe miſchiefe: even ſo, ſome women are neuer well, except they bee caſting out venome with their tongues, to the hurt of their husbands, or of their neighbours. Therefore he that will diſcloſe his ſecrets to a woman, is worthy to haue his haire cut with *Sampſon*: For, if thou vnfoldeſt any thing of ſecret to a woman, the more thou chargeſt her to keepe it cloſe, the more ſhe will ſeeme as it were to be with child till ſhe haue reuealed it amongſt her goſsips; yet if one ſhould make doubt of her ſecrecy, ſhe would ſeeme angry, and ſay, I am no ſuch light Huſwife of my tongue, as they whoſe ſecrets lye at their tongues ends, which flyes abroad ſo ſoone as they open their mouthes; therfore feare not to diſcloſe your ſecrets to me, for I was neuer touched with any ſtraine of my tongue in my life; nay, ſhe will not ſticke to ſweare that ſhe will treade it vnder foot, or bury it vnder a ſtone; yet for all this beleeue her not, for euery woman hath one eſpeciall goſsip at the leaſt, which ſhe doth loue and affect aboue all the reſt, and vnto her ſhee runneth with all the ſecrets ſhe knoweth.

There is a Hiſtory maketh mention of one *Lyas*, whom King *Amaſis* commanded to goe into the Market, and to buy the beſt and profitableſt meat he could get; and he bought nothing but tongues: the King asked him the reaſon why he bought no other meat, who made this anſwer;

I was Commanded to buy the beſt meate; and from the tongue come many good and profitable ſpeeches. Then the King ſent him againe, and bad him buy the worſt and vnprofitableſt meat; and he likewiſe bought nothing but tongues. The King againe asked him the reaſon: from nothing (ſaid he) commeth worſe venome then from the tongue, and ſuch tongues moſt women haue.

Romane Hiſtories make mention of one of the chiefe Gouernours of *Rome*, that had a ſonne, whoſe name was *Papirius*, whoſe father tooke him with him to the Counſelhouſe, that thereby he might learne wiſdome, wiſhing him withal to keepe their ſecrets. His mother was diuers times asking of the Boy what they did at the Counſell-houſe; and what the cauſe was of their often meeting. On a time young *Papirius* fearing to diſpleaſe his Father and hoping to ſatisfie his mother, told her this: Mother (ſaid hee) there is hard hold amongſt them about making of a Law, that euery man ſhall haue two wiues, or euery woman two husbands; and ſo farre as I can perceiue, it is likely to be concluded vpon, that euery man ſhall haue two wiues.

The next day when he and his Father were gone to the Counſell-houſe, ſhe beſtirred her ſelfe, and got moſt of the chiefe women of the City together, and told them what a Law was like to be made, if it were not preuented; and ſo to the Counſell-houſe they went a great flocke of them. But when they came in, the Gouernours were all amazed, and asked the cauſe of their comming. And one of the women hauing leaue to ſpeake, ſayd thus: Whereas you are about to make a Law, that euery man ſhall haue two Wiues, conſider with your ſelues what

vnquietnesse and strife thereby wil arise, but (sayd she) it were better that one woman might haue two husbands, that if the one were on businesse abroad, the other might be at home. Now when the Gouernours heard this speech, they marualled whereupon it should arise: then young *Papirius* requested that he might speake, who presently resolued them the cause of the womens comming, so they greatly commended the Boy, and laughed the women to scorne.

Here thou maiest perceiue by a taste, what Wine is in the But: if the Dragons head be full of poyson, what venome then (thinkest thou) lurketh in the tayle? All this is but to tell thee of the doubts and dangers that come by marriage; yet I would not haue all to feare to lye in the grasse, because a Snake lyeth there; nor all men feare to goe to Sea because some men are drowned at sea; neither do I warne all men to feare to goe to their beds, because many dy in their beds: thē marry a Gods name, but againe, and againe take heed to the choyce of thy wife.

Marry not for beauty without vertue, nor chuse for riches without good conditions. *Salomon* amongst many other notable sentences fit for this purpose, saith, that a faire woman without discreet manners, is like a gold ring in a Swines snout: And if thou marriest for wealth, then thy wife many times will cast it in thy dish, saying that of a begger she made thee a man. Againe, if thou marryest for beauty, and aboue thy calling, thou must not only beare with thy Wiues folly, but with many vnhappy words; for she will say, she was blinded in fancying thee; for she might haue had Captaine such a one, or this Gentleman, or that, so that thou shalt neuer neede to craue a

ſoule word at her hand in ſeauen yeares, for thou ſhalt haue enough without asking; beſides I feare me thou wilt bee better headed then wedded, for ſhee will make thee weare an Oxe Feather in thy Cap, yet hee which hath a faire wife, will aduenture on a thouſand infamies, onely in hope to keepe her in the ſtate of an honeſt woman: but if ſhe be ill giuen, do what thou canſt, breake thy heart, and bend thy ſtudie neuer ſo much, yet all will not ſerue, thou mayeſt let her goe all houres of the night, ſhe will neuer meet with a worſe then her ſelfe, except ſhe meet with the diuell himſelfe.

Therefore yet once more I aduiſe thee in the choyſe of thy wife, to haue a ſpeciall regard to her qualities and conditions, before thou ſhake hands, or iumpe a match with her: Alſo enquire and marke the life and conuerſation of her Parents, let the old Proverbe put thee in mind hereof, that an euill Bird layeth an ill Egge, the Cat will after her kinde, an ill Tree cannot bring foorth good fruite, the young Cub groweth crafty like the Damme, the young Cocke croweth as the old, and it is a very rare matter to ſee Childrē tread out of the paths of their Parents. He that commeth into a Faire to buy an Horſe, will pry into euery part, to ſee whether he be ſound of winde and limbe, and without cracke or flaw, and whether his breeding were in a hard ſoyle, or whether he be well paced, and likewiſe he will haue a care that his horſe ſhall haue all outward markes which betoken a good horſe, yet with all the cunning he hath, he may be deceiued, but if he proue a Iade, he may put him away at the next Faire.

But if in choyſe of thy wife thou be deceiued, as many men

men are, thou muſt ſtand to thy Word, which thou madeſt before the whole Pariſh, which was, to take her for better for worſe, for there is no refuſing: ſhe will ſticke to thee as cloſe as a ſaddle to a Horſe backe, and if ſhe be frowardly giuen, then ſhe will vexe thee night and day

Among the quieteſt couples that are, yet Houſhold iars will ariſe, but yet ſuch quarels which happen in the day, are often qualified with kiſſes in the night; but if it be not ſo ended, their thrift will goe forward like the carriage which is drawne between two horſes, taile to taile, and if ſhe cannot reuenge her ſelfe with her tongue, nor with her hands, nor with conueying thy goods, yet ſhee will pay thee home priuately, for if thou ſtrike with thy ſword, ſhe wil ſtrike with the ſcabard. Chuſe not the rapier by his ringing, not thy wife by her ſinging; for if thou doeſt, thou mayſt be very well deceiued in both, for thy Rapier may proue a Iade, and thy wife but little better.

Now, if thou aske me how thou ſhouldeſt chuſe thy wife? I anſwere, that thou haſt the whole world to make choyſe, and yet thou maieſt be deceiued. An ancient Father beeing asked by a young man how he ſhould chuſe a Wife, he anſwered him thus: When thou ſeeſt a flocke of Maidens together, hood-winke thy ſelfe faſt, & runne amongſt them, and looke which thou catcheſt, let her be thy wife. The young man told him, that if he went blindfolded, he might be deceiued: And ſo thou mayſt (quoth the old man) if thy eyes were open; for in the choyſe of thy wife, thou muſt not truſt thine own eies, for they wil deceiue thee, and be the cauſe of thy woe: For ſhe may ſeeme good whoſe waſte is like a wand, or ſhee which

hath a ſpider-fingered hand, or ſhe which on her tip-toes ſtill doth ſtand, and neuer reades but in a golden booke, nor will not be caught but with a golden hooke: or ſuch a one as can ſtroake a beard, or looke a head, and of euery Flea make her ſelfe afraid; if one had a ſpring, ſuch a wench would make him a begger, if he were halfe a King; then this is no bargaine for thee. But harke a little further; the beſt time for a young man to marry, is at the age of twenty and fiue, and then to take a wife of the age of ſeauenteene yeares, or there about; rather a mayd then a widdow; for a widdow is framed to the conditions of a nother man, and can hardly be altered, ſo that thy paines will be double: For thou muſt vnlearne a widdow, and make her forget and forgoe her former corrupt and diſordered behauiour, the which is hardly to be done: but a young woman of tender yeares is flexible and bending, obedient and ſubject to doe any thing, according to the will and pleaſure of her husband.

And if thy ſtate be good, marry neere home, and at leiſure; but if thy ſtate be weake and poore, then to better thy ſelf, after inquity made of her wealth & conditions, goe farre off, & diſpatch it quickely, for doubt of tatling ſpeeches, which commonly in theſe caſes runne betwixt party and party, and breake it off, euen then when it is come to the vp ſhot: But as I haue already ſayd, before thou put thy foote out of doores, make diligent inquiry of her behauiour; for by the Market-folke thou ſhalt heare how the Market goeth: For by inquiry thou ſhalt heare whether ſhe be wiſe, vertuous, and kinde, wearing but her owne proper haire, and ſuch garments as her friends eſtate will affoord; or whether ſhe loue to keepe

within

within the house, and to the seruants haue a watchfull eie; or if she haue a care when to spend, & when to spare, and to be content with what God doth send, or if she can shed no kinde of vnfained teares, but when just cause of hearty sorrow is, and that in wealth and woe, in sickneſſe and in health, she will be all alike: such a wife will make thee a happy man in thy choy e.

Although some happen on a Diuelliſh and vnhappy woman, yet all men doe not so; and such as happen ill, it is a warning to make them wiſe, if they make a second choyse, not that all other shall haue the like Fortune: the Sunne shineth vpon the good and bad, and many a man happeneth sooner on a shrew then a sheepe. Some thriue by dicing, but not one in a hundred; therefore dicing is ill husbandry: some thriue by marriage, and yet many are vndone by marriage; for marriage is either the making or marring of many a man: and yet I will not say, but amongst Dust there are Pearles found, and in hard Rockes Diamonds of great value, and so amongst many women there are some good, as that most gracious and glorious Queene of all women kind, the Virgin *Mary*; the mother of all bliſſe: what won her honour, but a humble minde, and her paines and loue vnto our Sauiour Christ?

Sara is commended for the earneſt loue that shee bare to her husband, not onely for calling him Lord, but for many other qualities. Also *Susanna* for her chaſtity, and for creeping on her knes to pleaſe her husband; but there are meaner hiſtories wch make mention of many others; as that of *Demetryes* how that she was content to runne Lackey by her husbands side.

Likewiſe *Lucretia*, for the loue and loyalty that shee bare

bare to her husband, beeing vnkindly abused by an vnchaste letcher against her wil, she presently slew her selfe in the presence of many, rather then she would offer her body againe to her husband, being but once defiled.

It is recorded of an Earle called *Gunzales*, that vpon the Kings displeasure was committed to prison, and his wife hauing liberty to visite him in prison, on a time she caused him to put off his apparell, and put on hers, and so by that meanes got out by the Porter, and shee remained in prison, and so by this meanes hee escaped the angry rage of his Prince, and afterwards his wife was deliuered also.

Likwise it was no smal loue that *Artymenes* bare to her husband; for after his death she built such a famous Sepulcher (and bestowed the greatest part of her wealth thereon) in so much at this day it is called one of the seauen great wonders of the world.

Also *Pliny* makes mention of a Fisher-man which dwelt neere vnto the Sea-side, and he fell sicke of an vncureable disease, by which meanes he endured such torment and paine, that would haue grieued any Creature to behold him, his carefull and louing wife laboured and trauailed farre and neere to procure his health againe, but at last seeing all meanes in vaine, shee brake out with him in these words: Death at one time or another will come, and therefore rather then you should any longer endure this miserable life, I am content that both of vs preuent death before he com; so this poore grieued man did yeeld to her counsell, and they went forth to the top of an exceeding high rocke, and there this woman bound her selfe fast to her husband, and from thence casting them-

themselues downe, and ended their lines to gether.

Now I doe not commend this Death to bee godly although it shewed great loue in the Woman. No doubt but the King of *Ayra* had a very kinde and louing Wife, as shall appeare, for when *Alexander* the Great had depriued him of the greatest part of his Kingdome, yet he bore it out very patiently, with a valiant & manly courage, and without any shew of outward griefe at all: but when newes was brought him that his wife was dead, he then most grieuously brake into teares, and wept bitterly, and withall hee sayd, That the losse of his whole Kingdome should not haue grieued him so much, as the death of his wife.

It is also recorded of *Alexander*, that at the death of his wife, he made such a sorrowful kind of speech for her, saying, *Death were kind if hee tooke nothing but that which offendeth, but he hath taken her away which neuer offended. Oh Death, thou hast bereaued me of the better part of my life.*

It is sayd of *Valerius Maximus*, that hee on a time finding two Serpents in his Bed-Chamber, beeing strangely amazed thereat, he demaunded of the South-sayers, what it meaned, and they answered him, That of necessitie hee must kill one of them: And if hee killed the Male, then he himselfe surely must first dye: And if hee killed the Female, then his Wife should dye before him: and because hee loued his Wife better then himselfe, hee most willingly made choyse of the Male, and killed him first, and shortly after hee dyed, leauing his wife a widdow.

Such a kinde an Animall to his wife was *Adam*, for hee was forbidden on paine of Death, not to eate of the

Tree of good and euill, yet for all that, *Adam* notwithstanding to gratifie his wiues kindneſſe, and for loue he bare her; refuſed not to hazard his life by breach of that commandement.

But becauſe in all things there is a contrary, which ſheweth the difference betwixt the good and the bad, euen ſo both of men & women there are contrary ſorts of behauiour; if in thy choiſe thou happen on a good wife, deſire not to change, for there is a prouerb ſaith, Seldom commeth a better. And there is none poorer then thoſe that haue had many wiues. Thou maiſt beare a good affection towards thy wife, & yet not let her know it: thou mayeſt loue her well, and yet not carry her on thy backe: a man may loue his houſe well, and yet not ride on the ridge. Loue thy wife, and ſpeake her faire, although thou do but flatter her; for Women loue to bee accounted beautifull, and to be miſtreſſes of many maides, and to liue without controlement, and kinde words as much pleaſe a woman as any other thing whatſoeuer; and a mans chiefeſt deſire ſhould be firſt the grace of God, a quiet life, and an honeſt wife, a good report, and a friend in ſtore; and then what neede a man to aske any more?

Saint *Paul* ſaith, Thoſe that marry doe well; but he alſo ſayth, Thoſe which marry not doe better; but yet alſo he ſayth, that it is better to marry then to burne in luſt. A merry companion being asked by his Friend, why he did not marry, hee made this anſwere, and ſayd; That hee had been in Bedlam two or three times, and yet hee was neuer ſo mad to marry: and yet there is no joy nor pleaſure in the world which may bee compared to marriage, ſo the parties are of neere equall yeares, and of good qualities,

lities; then good fortune and bad is welcome to them, both their cares are equall, and their ioyes alike, come what will, all is welcome, and all is common betwixt them, the husband doth honour and reuerence her, and if he be rich; hee cõmitteth all his goods to her keeping, and if he be poore, and in aduersity, then he beareth but the one halfe of the griefe; & furthermore, she will comfort him with all the comfortable meanes she can deuise, and if he will stay solitary in his house, she will keep him company; if he will walke into the fields, why shee will goe with him, and if he be absent from home, shee sigheth often, and wisheth his presence: being come home, he findeth content, sitting smiling in euery corner of his house, to giue him a kinde and a hearty welcome home, and shee receiueth him with the best & heartiest joy that she can. Many are the ioyes, and sweet pleasures in marriage, as in our children, being young, they play, prattle, laugh, and shew vs many pretty toyes to moue vs to mirth and laughter, and when they are bigger growne, and that age and pouerty hath afflicted the Parents; then they shew the duty of children in relieuing their old Parents with what they can shift for, and when their Parents are dead, they bring them to the earth, from whence they came.

Yet now consider on the other side, when a wrinckled and toothlesse woman shall take a beardlesse boy (a short tale to make of it) there can bee no liking nor loving betweene such contraries, but continuall strife and debate: so likewise, when matches are made by the Parents, and the dowry told and payd before the young couple haue any knowledge of it, and so many times are forced against

their minds, fearing the rigour and displeasure of their Parents, they often promise with their mouthes, that they refuse with their hearts.

Also, if a man marrie a wife for faire lookes without dowry, then their loue will soone waxe cold, insomuch they vse them not like wiues, but rather like kitchinstuffe, whereas those which marry rich wiues, they haue alwaies something to be in loue withall. It is a common thing now a dayes, that faire women without riches, find more Louers then husbands.

Chuse not a wife too faire, nor too foule, nor too rich; for if she be faire, euery one will be catching at her, and if shee be too foule, a man will haue no minde to loue her, which no man likes, & if too rich, thou thinkst to marry with one which thou meanest to make thy Companion, thou shalt find her a commanding mistresse, so that riches causeth a Woman to be proud, beauty makes her to be suspected, & hard fauour maketh her to be hated, Therefore chuse a wife young, well borne, & well brought vp, reasonable rich, and indifferent beautifull, and of a good wit and capacity: Also, in choyce of a wife, a man should note the honesty of the Parents, for it is a likelihood, that those Children, which are vertuously brought vp, will follow the steps of their Parents, but yet many a Tree is spoyled in the hewing: There are some which haue but one onely daughter, and they are so blinded with the extreame loue they beare her, that they will not haue her hindred of her will, whatsoeuer she desireth, but suffer her to liue in all wanton pleasure and delicacy, which afterwards turneth commonly to be the cause of many inconueniences.

Now

Now, the father before he marry his daughter, is to sift throughly the qualities, behauiour, and life of his Sonne-in-law, for he which meeteth with a ciuill and an honest Son-in-law, getteth a good Sonne, and he that meeteth with an ill one, casteth away his Daughter.

The husband must prouide to satisfie the honest desires of his wife, so that neither necessity, nor superfluity be the occasion to worke her dishonour: for both want and plenty, both ease and disease, makes some women oftentimes vnchast: And againe, many times, the wife seeing the husband take no care for her, maketh (belike) this reckoning, that nobody else will care for her, or desire her: But to conclude this same poynt, she onely is to be accounted honest, who hauing liberty to doe amisse, yet doth it not.

Againe, a man should thus account of his wife, as the only treasure he enioyeth vpon earth, and he must also account that there is nothing more due to the Wife, then the faithful, honest and louing company of her husband: He ought also in signe of loue, to impart his secrets, and counsell vnto his wife, for many haue found much comfort and profit, by taking their wiues counsell, and if thou impart any ill happe to thy wife, she lightneth thy griefe, eyther by comforting thee louingly, or else in bearing a part thereof patiently. Also if thou espie a fault in thy wife, thou must not rebuke her angerly or reprochfully, but only secretly betwixt you two, alwaies remembring, that thou must neither chide nor play with thy wife before company; those that play and dally with them before company, they doe thereby set other mens teeth on edge, and make their wiues the lesse shamefast.

It behoooueth the married man alwayes to shew himselfe in speech and countenance, both gentle and amiable, for if a Woman of modest behauiour seeth any grosse inciuillity in her husband, she doth not onely abhorre it, but also thinketh with her selfe, that other men are more discreete, and better brought vp; therefore it standeth him vppon to be ciuill and modest in his doings, lest hee offend the chaste thoughts of his Wife, to whose liking he ought to confirme himselfe in all honest and reasonable things, and to take heed of euery thing which may dislike her.

Why some women loue their Louers better then their Husbands; the reason is, the Louer in the presence of his Lady is very curious of his behauiour, that hee vseth no vnseemely gestures, wherby there may be no suspition of iealousie, or any exception be taken by any thing hee doth; it behoooueth euery Woman to haue a great regard to her behauiour, and to keepe her selfe out of the fire, knowing, that a woman of suspected chastity liueth but in a miserable case; for there is but small difference by being naught, and being thought naught, and when she heareth another woman spoken ill of, let her think in her minde what may be spoken of her, for when a woman hath gotten an ill name, whether it bee deserued or without cause, yet shee will haue much adoe to recouer againe the honour and credit thereof: let a Woman avoyde so much as may bee, the Company of a woman which hath an ill name, for many of them endeauour by their euill fashions and dishonest speech, to bring others to doe as they do, and many of them wish in their hearts that all women were like vnto themselues. It may be said

of

of many women, that the feathers are more worth then the bird; therefore it behoooueth euery woman to behaue her selfe so soberly and chastly in countenance & speech, that no man may be so bold as to assaile her: For commonly castles, if they come once to parly, are at point to yeelde, therefore if a woman by chance be set vppon, let her make this answere, when I was a maide, I was at the disposition of my Parents, but now I am married, I am at the pleasure of my husband, therefore you were best speake to him, and to know his minde, what I shall doe; and if her husband be out of the way, let her alwayes behaue her selfe as he were present.

Also a woman may consider, if her husband be cholericke and hasty; she must ouer-come him with milde speeches, and if he chide she must hold her peace; For the answere of a wise woman is silence, and shee must stay to vtter her mind till hee be appeased of his fury, and at quiet: For if Women many times would holde their tongues, they might be at quiet. There was a very angry couple married together, and a friend beeing with them at Supper, asked them how they could agree together, being both so froward & testie; the good man made him this answer, When I am angry, my wife beareth with me, and when she is angry, I beare with her: For with what heart can a man so much as touch a haire of his Wiues, head? (I meane rigorously) for the Husband ought to rebuke her with kind words secretly, & seeke to reforme her by good Counsell: He ought to lay before her the shame of ill doing, and the praise of well doing, if this will not serue, yet hee ought rather patiently to forbeare her, then rigorously to beate her, for shee is flesh of his

flesh,

flesh, and there is no Man so foolish to hurt his own flesh. A Man ought to be a comforter of his Wife, then surely he ought not to be a tormenter of her; For with what face can a Man imbrace that body which his hands haue battered and bruised? Or with what heart can a woman loue that man, which can finde in his heart to beate her?

Also, when a man findeth a painful and careful woman, which knoweth when to spend, and when to spare, and to keepe the house in good order, then the husband will not deny such a Wife any necessary thing belonging to the House: but if she be a light Huswife, who liueth without doing any thing, without caring for Husband, children, or seruants, or any other belonging to the House, thereby shewing, although her body be in the house, yet her mind is abroad, which redowneth to her shame, & to her Husbands great hinderance For when the mistresse is occupited in vanity, the seruants are careless for her profit, but looke to their owne: For while the Mistresse playeth, the mayden strayeth.

But those men are to be laughed at, who hauing a wife, and a sufficient wife to doe all the worke within Doores, which belongs to a woman to doe, yet the Husband will set hens abrood, season the pot, & dresse the meat, or any the like worke, which belongeth not to the man: such husbands many times offend their Wiues greatly, and they wrong themselues, for if they were imployed abroad in matters belonging to men, they would be the more desirous being come home to take their ease, and not trouble their wiues & seruants in medling with their matters, for the rule and gouernment of the House belongeth to the wife.

And

And he that hath a wife of his owne, and goeth to another woman, is like a rich theefe, which will ſteale when hee hath no neede.

Amongſt all the Creatures that God hath Created, there is none more ſubiect to miſery then a woman, eſpecially thoſe that are fruitefull to beare Children: for thy haue ſcarce a moneths reſt in a whole yeare, but are continually ouercome with paine, ſorrow, & feare, as indeed the danger of childe-bearing muſt needes be a great terrour to women, which are counted but weake Veſſels in reſpect of men, and yet it is ſuppoſed that there is no diſeaſe that a man endureth, that is one halfe ſo grieuous or painefull as childe-bearing to a woman; Let it bee toothach, gowt or chollicke; nay if a man had all theſe at once, yet they were nothing comparable to a womans paine in her trauell with Childe.

Now if thou like not my reaſons to expell loue, then thou maiſt try *Ouids* Art, who preſcribes a ſalue for ſuch a ſore; for hee Counſels thoſe which feele this horrible heate, to coole their flames with hearbes which are cold of nature, as Rew, Lettice, and other hearbes, too long to recite: alſo hee ſayth, thou ſhouldſt abſtayne from exceſſe of meate and drinke, for that prouokes the minde greatly to luſt; alſo to hunt, to hawke, to ſhoot, to bowle, to run, to wraſtle, or ſome other play, for this will keepe thy minde from thinking of luſt; alſo ſhun ſlouthfulneſſe and idlenes, for theſe are the onely nurſes of loue; eſchew melancholly or ſadneſſe, & keepe merry company, turne thy eyes from the place where bewitching ſpirits are, leaſt the remembrance doe encreaſe and rubbe thy galled minde: Alſo to eſchew the place where thou didſt firſt

feele the fire that burneth thy minde with ſuch vnquiet thoughts. Likewiſe, ſaid he, beware thou doe not twice peruſe the ſecret flattering letters of thy ſuppoſed friendly ioy for if thou doe not refuſe the often view thereof, it wil much increaſe thy griefe, dolour and annoy: vſe no talke of her whom thou loueſt, not once name her: for that will encreaſe thy care, by thinking in thy minde, that thou beholdeſt her face: but ſome are perſwaded that no rules of reaſon can aſſwage this griefe, for loue is lawleſſe, and obeyes no law, no nor yet no counſell can perſwade, nor take effect, or ſubdue the affection of his bewitched ſpirits. Furthermore, *Ouid* perſwades other reaſons to expell the heate of loue, for where loue is ſetled, the louers are many times hindred of their purpoſes ſometimes for want of friends conſent, or diſtance of place, then and in ſuch a caſe, his counſell is to loue two or three, for loue being ſo diuided, makes the loue of one the leſſe thought vpon: or elſe, ſaith he, ſatisfie thy luſt vpon ſome other Dame, for it wil alſo helpe to weare the former loue out of thy minde. Loe, thus *Ouid* ſhot, but yet he miſt the marke, not for want of learning, but for want of grace, for grace, ſubdues & treads all vices vnder foot, although mortal means doth preſcribe diuers other dyets to waſte the heate of loues deſire, as long abſence frō the place where thy liking lines, for the coles of comfort doth kindle and heate the heart, that with abſence would be voyde of harme, for abſence doth qualifie that fire, & coole the mindes of thoſe which many times the company of wantons doth warme: for he which doth not ſhun the place where *Venus* in her glory ſits, hath no care of himſelfe, but ſuffers her to ſurprize his wits,

The Beare-bayting, or the vanities of Widowes: choose you whether.

VVOe bee vnto that vnfortunate man that matcheth himſelfe vnto a Widdow; for a Widdow will be the cauſe of a thouſand woes; yet there are many that do wiſh themſelues no worſe matched then to a rich widow; but thou doſt not know what griefes thou ioyneſt with the gaines; for if ſhe be rich, ſhee will looke to gouerne; and if ſhee be poore, then art thou plagued both with beggery and bondage: againe, thy paines will be double, in regard of him which marrieth with a Maide; for thou muſt vnlearne thy widow, and make her forget her former corrupt and diſordered behauiour, the which if thou take vpon thee to do, thou hadſt euen as good vndertake to waſh a Blackamore white; for commonly Widdowes are ſo froward, ſo waſpiſh, and ſo ſtubborne, that thou canſt not wreſt them from their wils, and if thou thinke to make her good by ſtripes, thou muſt beate her to death. One hauing married with a froward widdow, ſhee called him theefe, and many other vnhappy names; ſo he tooke her, and cut the tongue out of her head; but ſhee euer afterwards would make the ſigne of the Gallowes with her fingers to him.

It is ſeldome or neuer ſeene, that a man marrieth with a widdow for her beauty not for her perſonage, but only for her wealth and riches; and if ſhe be rich and beautiful withall, then thou matcheſt thy ſelfe to a ſhe Deuill; For ſhe will goe like a Peacocke, & thou like a Wood-cocke; for ſhee will hide her money to maintayne her pride; and if thou art at any time deſirous to be merry in her com-

pany, she will say thou art merry, because thou hast gotten a wife that is able to maintaine thee, where before thou wast a beggar, and hadst nothing: And if thou shew thy selfe sad, she will say, thou art sad because thou canst not bury her, thereby to enioy that which shee hath: if thou make prouision to fare well in thy house, shee will bid thee spend that which thou broughtest thy selfe.

If thou shew thy selfe sparing, shee will say, thou shalt not pinch her of that which is her owne; and if thou doe any thing contrary to her minde, she will say, her other Husband was more kinde: If thou chance to dine from home, she will bid thee go sup with thy Harlots abroad: if thou go abroad and spend any thing before thou commest home, she will say, a begger I found thee, and a begger thou meanest to leaue mee: if thou stay alwaies at home, she will say thou art happy that hast gotten a wife that is able to maintaine thee idle: if thou carue her the best morsell on the Table, though she take it, yet she will take it sornefully, and say, she had a husband that would let her cut where she liked her selfe.

And if thou come in well disposed, thinking to be merry, and intreating her with faire words, she will call thee dissembling hypocrit, saying, thou speakest me faire with thy tongue, but thy heart is on thy Minions abroad. Loe these are the franticke tricks of froward widdowes, they are neyther well full nor fasting, they wil neyther goe to Church nor stay at home, (I meane in regard of their impatient mindes:) For a man shall neuer bee quiet in her sight, not out of her sight: for if thou be in her sight, she will vexe thee as before said; & out of her sight thy own conscience will torment and trouble thy minde to thinke

on the Purgatory which perforce thou muſt endure, when thou commeſt home.

Shee will make Clubs trumpe when thou haſt never a blacke Card in thy hand, for with her cruell tongue ſhee will ring thee ſuch a peale, that one would think the Diuell were come from Hell: Beſides this, thou ſhalt haue a brended ſlut, like a Hell hagge, with a paire of paps like a paire of dung pots, ſhall bring in thy dinner, for thy widdow wil not truſt thee with a wench that is handſõe in thy houſe; now if that vpon juſt occaſiõ thou throweſt the platters at thy Maides head, ſeeing thy meat brought in by ſuch a ſlut, and ſo ſluttiſhly dreſt; then will thy widdow take Pepper in the Noſe, and ſtampe and ſtare, and looke ſo ſower, as if ſhee had come but euen then from eating of Crabs, ſaying; If thou hadſt not marryed with mee, thou wouldeſt haue beene glad of the worſt morſel that is heere: then thou againe replying, ſayeſt; If I had not beene ſo mad, the Diuell himſelfe would not haue had thee; and then without cauſe thou blameſt her of old age, and of iealouſie, and for hiding her money, and for conveying away her goods, which thou haſt bought with the diſpleaſure of thy Friends, and diſcredit to thy ſelfe, in regarde of her yeares; then againe, ſhe on the other ſide runneth out to her neighbors, and there ſhee thundreth out a thouſand iniuries that thou doeſt her, ſaying, my Corne he ſendeth to the Market, & my Cattell to the Faire, and looke what he openly findeth, hee taketh by force, and what I hide ſecretly, he priuily ſtealeth it away, & playeth away all my money at Dice. Loe thus he conſumeth my ſubſtance, and yet hateth my perſon; no longer then I feede him with money, can I enioy

his company, now he hath that he ſought for, he giueth mee nothing elſe but froward anſwers, and foule viſage, and yet, God knowes, of pure loue I married him with nothing, but now his ill husbandry, is like to bring to ruine both me and my children: but now all this while ſhe doth not forget to tell of her own good huſwifery, ſaying, I ſit working all day at my needle, or at my diſtaffe and he like an vnthrift, and a whore-monger, runneth at randome, thus they are alwayes ſtretching debate vppon the racke of vengeance.

Loe here is a life, but it is as wearieſome as Hell: For if they kiſſe in the morning, being friends, yet ere noone ready to throw the houſe out at a Window. The Papiſts affirme, that heauen is wonne by Purgatory, but in my minde a man ſhall neuer come into a worſe Purgatory, then to be matched with a froward Widdow. Hee that matcheth himſelfe to a Widow and three Children, matcheth himſelfe to foure theeues. One hauing married with a Widdow, it was his lucke to bury her, but not before he was ſore vexed with her, for afterwards hee lying on his death bed, his friends exhorted him to pray vnto God that his ſoule might reſt in Heauen. And hee asked them this queſtion; whither (ſayd hee) doe you thinke my wife is gone? and they ſayd vnto him, no doubt but that your wife is gon to Heauen before you. He replied, I care not whither I goe, ſo I goe not where my wife is, for feare I meete with her, and be vexed with her as I haue beene heretofore.

Another hauing married with a Widdow, being one day at a Sermon, heard the Preacher ſay, whoſoeuer will be ſaued, let him take vp his croſſe and follow me, this

mad

mad fellow, after Sermon was ended, tooke his wife vpon his backe, and came to the Preacher, and sayd, here is my crosse, I am ready to follow thee whither thou wilt.

Another hauing married with a widdow, which shewed her selfe like a Saint abroade, but a Deuill at home, a friend of her husbands told him, that he had gotten him a good, still, and quiet wife; yea marry quoth the married man, you see my shoe is faire and new, but yet you know not where it pincheth me.

Another merry companion hauing married with a widdow, and carrying her ouer the Sea into *France*, there suddenly arose a great storme, in so much that they were all in danger of drowning, the Maister of the ship called vnto the Marriners, and bad them take and throw ouerboord all the heauiest goods in the ship, this married man hearing him say so, he tooke his Widdow, and threw her ouer-boord: and being asked the reason why he did so, he said, that he neuer felt any thing in all his life that was so heauy to him as she had beene.

Another hauing married with a widdow, and within a while after they were married, shee went out into the garden, and there finding her husbands shirt hang close on the hedge by her maides smocke, she went presently and hanged her selfe, vpon a iealous conceit that she tooke, and a merry fellow asking the cause why she hanged her selfe, and being told that it was for iealousie, I would say he, that all trees did beare such fruit.

Thou maiest thinke that I haue spoken enough concerning widdowes, but the further I runne after them, the further I am from them; for they are the summe of the seauen deadly sinnes, the Friends of Sathan, and the gates of

of Hell. Now me thinketh I heare some say vnto me, that I should haue told them this lesson sooner, for too late commeth medicine when the patient is dead, euen so too late commeth counsell, when it is past remedy, but it is better late then neuer, for it may bee a warning to make others wise.

But why doe I make so long Harueſt of so little Corne? seeing the corne is bad, my harueſt shall ceaſe, for so long as women do ill, they must not thinke to be well spoken of; if you would be well reported of, or kept like the Roſe when it hath loſt the colour, then you should smel sweete in the bud, as the Roſe doth, or if you would be tasted for old wine, you should be sweete at the first, like a pleasant Grape, then should you be cheriſhed for your courteſie, and comforted for your honeſty, so should you be preſerued like the sweete Roſe, and esteemed of as pleaſant Wine. But to what purpoſe do I go about to inſtruct you, knowing that such as counsell the Diuell, can neuer amend him of his euill?

And so praying thoſe which haue already made their choice, and seene the trouble, and felt the torments that are with Women, to take it merrily, and to esteeme of this Booke onely, as the toyes of an idle head.

Not I would not haue women murmure against me, for that I haue not written mote bitterly against Men, for it is a very hard winter when one Wolfe eateth another, and it is also an ill Bird that defileth her owne Neſt, and a moſt vnkinde part of one man to ſpeake ill of another.

FINIS.